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# ST. LOUIS CATHOLIC HISTORICAL REVIEW

Volume II.



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# ST. LOUIS CATHOLIC HISTORICAL REVIEW

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Issued Quarterly

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# THE LANGUAGE QUESTION IN THE OLD CATHEDRAL OF ST. LOUIS

St. Louis was a French settlement. It was founded by Frenchmen and for Frenchmen. During the Spanish regime, the official Spanish language was used only in government documents. French was spoken in the families, in the streets, in the shops, in court, and French, exclusively, was the vernacular of the Church, even in presence of the highest Spanish officials. French remained the language of the Church also after the United States had seized the reins of government in the Territory west of the Mississippi, when eastern Americans, Englishmen and Irishmen passed the open door to St. Louis and to the Western land of hill and prairie. Only on extraordinary occasions, when curiosity led this new element in the population of St. Louis to the Catholic chapel on Second Street, a sermon would be preached also in English. The French Creoles of St. Louis were not ready to plunge headlong into the new order of things. They raised no vigorous protest against the transfer subsequent to the Louisiana Purchase, but when the Spanish and French flags went down and the American flag was hoisted, they shed tears.<sup>1</sup>

It is safe to say, that the French language remained in full and undisputed possession of the Church at St. Louis, during the interregnum from the day of the departure of Father Janin (Nov. 12, 1804)<sup>2</sup>, to the day when, sent by Bishop Du Bourg of Louisiana, Father Rosati arrived (Oct. 19, 1817). All these thirteen years no legitimate pastor

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<sup>1</sup> L. Houck, History of Missouri, II 375.

<sup>2</sup> Father Janin, the sixth Parish priest of St. Louis gave up his charge four days before De Lassus with the Spanish officials and soldiers left the city to descend to New Orleans November 16, 1804. The Irish priest, Father Thomas Flynn, who took charge of the parish December 5, 1806, to January 2, 1808, was no legitimate parish priest; he was "elected" pastor by the people, or rather, without any explicit faculties in the Louisiana Territory, by permission of the forlorn Catholics of St. Louis and perhaps also of the quasi-Vicar General Maxwell of Ste. Genevieve, performed a pastor's functions. Father Maxwell was called "Vicar General," but it would be difficult to say, whose Vicar General he was. The Propaganda, February 21, 1807, expressly states, "cum nullus in eadem dioecesi existat, qui facultates spirituales interim ab apostolica hac S. Sede obtinuerit, donec novus in eadem dioecesi episcopus praeficiatur"; i. e., after the cessation of the jurisdiction of Bp. Peñalver over Louisiana, there was nobody in that diocese who obtained faculties for jurisdiction from the Apostolic See. On September 1, 1808, Bishop Carroll was made Administrator of the diocese of Louisiana; it is quite improbable that before the coming of Father Flynn, Father Maxwell was appointed Vicar General by Bishop Carroll. Father Flynn had come from the East; November 8, 1806, he wrote to Bishop Carroll that he had taken possession of St. Louis. Father Savine, who is said to have been the eighth pastor of St. Louis, resided at Kahokia, Ill., and served St. Louis the third Sunday of every month, from December, 1812, to September, 1817. Other priests who occasionally performed services at St. Louis during the interregnum were Father J. Maxwell of Ste. Genevieve, Father D. Olivier of Prairie du Rocher, Ill., and the Trappists Urbain Guillet, F. M. Bernard, and M. Jos. Dunand of Florissant and the Monks' Mound, Ill. Maxwell and Flynn occasionally may have preached in English.

resided in the little presbytery adjoining the church. The order of instructions in the church of St. Louis continued to follow the beaten tracks and the English speaking Catholics were looked upon as intruders.

Whilst Bishop Du Bourg resided at St. Louis (January 5, 1818 to November 19, 1820) the sermon at High Mass was always preached in French. But because a considerable number of Irish Catholics had come to St. Louis and made the city their home, men who were good Catholics and liberal to the Church like Jeremiah Connor,<sup>3</sup> Bishop Du Bourg made the new rule, that every Sunday, after Vespers, a sermon should be preached in English. This appears from a letter of De Andreis, the saintly Vicar General, (February 20, 1818), to Father Rosati: "At every Sunday at morning, we preach in French, and afternoon at the Vespers in English." (The English is De Andreis'). Again, on March 2, he writes to the same: "I have here scarcely occasion to speak English and I preached English but twice, and very seldom I hear confession in such tongue." (The English is De Andreis'). And again: "My work . . . does not leave me time . . . to preach twice on Sundays (*le feste*), in French and (these last three Sundays) in English, because Monsignore is absent." (Original written in Italian).

This indicates that Bishop Du Bourg, either personally or through his Vicar General, preached in English every Sunday. De Andreis, January 1, 1820, wrote to his brother: "I speak and preach in French and in English." Bishop Du Bourg wrote and spoke English well. The English of De Andreis shows that he thought in Italian. Also Father Niel, after the demise of De Andreis (October 15, 1820) pro-rector of the Cathedral and President of St. Louis Academy, was able to preach an English sermon, but he seemed to have discontinued the practice. In 1823, therefore, when he made an attempt at regulating the financial affairs of the congregation, the Irish Catholics "were led to believe that there would be an English sermon every second Sunday at High Mass" (cf. the petition below). But if then any promise had been made by Father Niel, it was never realized. It was difficult for the French clergy of those days to leave the established groove. The expectations of the Irish Catholics were never complied with (cf. the petition).

When, in March 1825, Father Niel<sup>4</sup> left for Europe to raise funds wherewith to pay the debt of the struggling parish of St. Louis, Father

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<sup>3</sup> Jeremiah Connor, the second sheriff of St. Louis was a bachelor. He had come to St. Louis from Georgetown, D. C. He gave a thousand dollars to put the old presbytery of St. Louis in readiness for Bishop Du Bourg. He gave also to the city the great thoroughfare, called now Washington Avenue, from Third Street to Jefferson Avenue. In 1820 he sold to Bishop Du Bourg the two squares on which the Jesuits, in 1822, erected their college. (W. B. Stevens, *St. Louis*, I p. 777). On March 17, 1820, St. Patrick Day was celebrated for the first time in St. Louis by the Irish Benevolent Society (organized October 10, 1819, Jeremiah Connor, president). F. L. Billon, *Annals of St. Louis II.* J. Jeremiah Connor died September 23, 1823.

<sup>4</sup> Father Francis Niel, born at St. Antonin, Languedoc, France, left Bordeaux with Bishop Du Bourg June 17, 1817, came to St. Louis with the Bishop, January 5, 1818, and was ordained priest in the old Spanish chapel of St. Louis, March 19, 1818. He never returned from his trip to France. His last letter to Bishop Rosati is dated from Paris, September 12, 1835. (Archives.)



Edmond Saulnier<sup>5</sup> was appointed pro-rector of the Cathedral. He was notoriously a poor speaker, hardly able to preach in French, still less in English. Nor did he ever learn enough English to preach a fair sermon. As late as July 21, 1847, Saulnier in a sort of Diary, kept by himself, stated that he was made light of by his confreres for reading his sermons from a copy (*cahier*).<sup>6</sup> It was but a matter of course that the Irish became impatient. Even the poor courtesy of an afternoon sermon was denied them, because there was no one to preach it. Besides Bishop Rosati and the Flemish Jesuits at Florissant, there was only one priest in Missouri who could preach a decent sermon in English; this one priest was the Fleming, P. Leo de Neckere, C.M.<sup>7</sup> At St. Mary's of the Barrens, then the only English speaking parish in the new State of Missouri, he had learned English fairly well, being gifted with an extraordinary memory. Saulnier saw that something had to be done to provide for the instruction and spiritual need of those who knew no French. Wherefore, March 1, 1826, he wrote to Bishop Rosati:

"I shall be pleased to see Mr. De Neckere, but I shall be still more so, if he can stay; he could do a great deal of good by preaching in English every Sunday. No doubt he could even make some converts. It would be a treat for the Protestants to hear him. In regard to his health Mr. De Neckere would be better off here in St. Louis than at the Barrens, because here he would enjoy better accommodations than there. I know that very often his sickness is only imaginary; he is too retired, he needs distraction. . . ."

On April 3, 1826, Bishop Rosati sent Fathers De Neckere and Odin to New Madrid to give a mission. After their return the Bishop gave De Neckere his papers for St. Louis (May 15). On the same day Rosati started for New Orleans. The Bishop assumed that the coming of Father De Neckere would check all friction in the church of St. Louis. We permit Father Saulnier to give an account of what happened after De Neckere's arrival.

. . . . It had not been my intention to write to You at this time, but the course things have taken forces me to do so. First, I must tell you that last Sunday at eight o'clock, I invited the Irish to assemble before Vespers. Twelve of them came; there may have been a few more, but this does not matter. I told them the reason why I called the meeting, that is, to grant them a favour: that in the future Mr. De Neckere would preach in English every Sunday after Vespers. But they would not listen to my proposition, unless I would grant them the right of having a sermon in English every

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<sup>5</sup> Edmond Saulnier was born at Bordeaux, March 13, 1798, arrived at the Barrens in Ma, 1819, and was ordained priest at St. Louis, September 22, 1822. From November, 1831, to July, 1832, he was pastor of the missions in Arkansas (v. *St. Louis Hist. Review*, July-October, 1919), was appointed pastor of Vide-Roche (Carondelet) in August, 1832, and pastor of French Village, Ill., in 1842. In 1845 he was curate at the Cathedral of St. Louis and since 1851, chancellor of the Archdiocese. He died March 22, 1864, in the chapel of Calvary Cemetery, the only survivor (with Father St. Cyr) of the French Regime.

<sup>6</sup> The documents used in writing this sketch are in the Archives of the archiepiscopal chancery office, St. Louis, and have mostly been translated from the French.

<sup>7</sup> P. Leo Raymond De Neckere was born June 6, 1800, at Wevelghem, Flanders; he crossed the ocean with Du Bourg in 1817, and was ordained priest in the Cathedral erected by Du Bourg, October 13, 1822. During his stay in the Seminary at the Barrens he joined the Lazarists. He was consecrated Bishop of New Orleans in the Cathedral of that city, June 24, 1830, and died of yellow fever September 5, 1833.

second Sunday at High Mass. I told them that I could not abolish a custom which had always existed in St. Louis, that the French had a sermon in French every Sunday at High Mass, that I could not change this unless a Superior order told me to do so. How the French would complain if we were to preach to them in English! They would leave the church, as the Irish do when they notice that the sermon is to be in French. Besides, the French enjoy this right since the day when St. Louis was founded, and Msgr. Du Bourg changed nothing in this respect, although four years ago there were three times as many Irishmen in the city as there are now. But this is not all. Some Irishmen held a meeting in the city and made up a lengthy petition, signed, not by the most respectable amongst them, but mostly by men of objectionable conduct. For those, of whom I know that they practice their religion, refused to sign, like Higgins, Walsh, English, etc. Furthermore, I was told by those who would not sign, that the petition shows but little respect to my character. I leave the decision to You, Monseigneur, but for my part I expect more assistance for Mr. De Neckere from non-Catholics than from the others. If the French did not pay better than the Irish, I do not know what would become of my support. I made the arrangement with Mr. De Neckere that I would pay him ten dollars a month or more, if he wished. All is calm at present. Msgr. Du Bourg has informed You of the rest. . . . (June 6, 1826).

The petition, it is true, was not signed by all the Irish Catholics of the city. Men like James Timon, father of Father Timon, (later on Bishop of Buffalo) and James Timon Jr., who had signed, had later on their names taken off the list. One of them, Peter Walsh,<sup>s</sup> even wrote a formal protest (in English) against the petition, in the form of a postscript to Father Saulnier's letter:

Rt. Rev. Sir:

Pardon the liberty I take in obtruding myself at this crisis; but I should consider myself in a certain degree a criminal, were I deficient in making You acquainted with what I deem a petit schism in our church of St. Louis and raised only by a few discontented spirits, and those not of a respectable class. A petition has been framed by them, I understand, in terms not the most elegant, to obtain a certain grant of you; but be assured, Sir, not one respectable Catholic Irishman has signed it. For my part, I have not been at their meeting and do in conjunction with most of my respectable Irish acquaintances protest against and repel said Petition; while I and my friends naturally desire instruction from the pulpit, yet we deem it our duty as Catholics, to be subject to the will and direction of those superiors which the Church has placed over us, and I do consider the petition ill-timed and proceeding from a source not entitled to attention.

I have the honor to be, Rt. Rev. Sir, your obedient servant

P. WALSH.

On the following day, June 7, Saulnier wrote again:

I have been told that the petition of which I spoke to you in my preceding letter, was sent to you, but it seems that at present grass has grown over it. I have been informed that the man who raised this commotion, is a worthless fellow (*surtout*), who felt insulted when I reprimanded him for talking whilst I performed a marriage ceremony; I know that he resented and still resents having been reproved publicly and to his face. He would be glad to see me far from here. You have, I suppose, seen my reasons; I believe they are just, and if it were otherwise there would be no end of trouble in the parish.

Mr. De Neckere takes great interest in his English sermons, and I hope he will do a great deal of good in the future. There is a rumor that the Americans will raise a collection of 300 dollars for him.

<sup>s</sup> Peter Walsh, born in Sligo, Ireland, in 1783, came to New York in 1803, and to St. Louis in 1820; he was a commission merchant and Justice of the Peace; died 1851.



But all was not calm, as Father Saulnier imagined. The petition was sent to New Orleans and was received by Rosati at the Barrens, August 27, 1826.<sup>9</sup> If its terms are not of the most elegant, it appears to be very tame in comparison to similar eastern documents of the same period. We reprint the entire petition, together with the names attached to it:

Saint Louis, Missouri,  
June, 1826.

To the Right Reverend Louis Wm. Du Bourg,  
Bishop of the Upper and Lower Louisianas and Floridas.<sup>9</sup>

Right Reverend Father,

We your petitioners, members of the holy R. Catholick Church and parishioners of the Parish of Saint Louis Mo. humbly sheweth.

That some time in the year of our Lord 1823, at an aggregate meeting of the Roman Catholicks of this Parish, the following resolution was unanimously agreed to; The Reverend F. Niel in the Chair, and the then acting Church Wardens present.

Resolved, that each family will pay for the support of the parish Priest two dollars per annum, to make up the Sum of five hundred dollars per year, provided, the said contribution is not sufficient to make up the said sum of five hundred dollars per annum, the Church Wardens are to make up the deficiency, and pay to the Parish Priest the said sum of five hundred dollars, out of any monies collected in the Church for the sale and rent of Pews, or otherwise. And further that at a subsequent meeting, the Reverend F. Niel P. Priest, did for the further consideration of one hundred and fifty dollars, to be added to the above five hundred dollars, making a total of Six hundred and fifty dollars per annum; did agree to give up his right to certain sums allowed him at Marriages, Burials, etc. unto the Church, and thereby changed only the receivers right. In showing the foregoing resolution to your Reverence, your petitioners do not Complain.

But your petitioners do complain, and most humbly and respectfully shew, that at the time the above resolution was passed, the amount then deemed sufficient for the support of our Parish Priest and his Coadjutor, and was granted at their own request. — And further—Your Reverence's petitioners do most humbly and respectfully shew, that at the time the above regulations were passed, your petitioners were led to believe that there would be an english sermon every second Sunday at high Mass. And further that your Reverence's petitioners have truly and faithfully complied with the above regulations as far as in them lay, although our expectations have never been complied with.

Your Reverence's Petitioners do most humbly and respectfully shew, that a meeting of the American part of the Catholic Congregation was called on last Sunday by our acting Parish Priest at his room, then and there told us that the Reverend Wm. Denackary would stay here if we could separately raise a sufficient sum to maintain him. Your Reverence's petitioners did then most respectfully state, that the Sallery of Six hundred and fifty dollars, as above stated, did support two clergymen heretofore, and that they deemed the same amount now sufficient, but your Reverence's petitioners did offer to raise their subscriptions, one dollar each per annum, provided we would get an english Sermon every second Sunday, which was refused by the Reverend Edm. Saulnier.

<sup>9</sup> On May 15, 1826, Bishop Rosati started for Louisiana and did not return to the Barrens before July 19. (*Diary of Bp. Rosati.*) When the petition arrived at New Orleans, Rosati was gone; this explains the long delay. The postal service at that time was very imperfect.

<sup>9</sup> It is difficult to say why the petition was addressed to Bishop Du Bourg. Everybody in St. Louis knew that Bishop Du Bourg was on his way to Europe; on his way to New York he had been at St. Louis on Ascension Day and had been received with the highest public honors.

Your petitioners do most humbly and respectfully shew, that so long as the great distinction is kept up between what is termed the French and the American part of this congregation, by giving after Vespers an english Sermon, and always at high Mass the French Sermons and exertations, a language that few or none of the Americans understand, and that the said American part can have no satisfaction in attending at high Mass, only the contemplation of being present at the August mystery of our divine religion.

Your Reverence's petitioners do distinctly and most respectfully state that a very large majority of the French population that composes in part this congregation, do understand perfectly the english language, to these your petitioners would beg leave to add, that a great number of respectable Citizens of this place, of other denominations who attend at our Church, and who do not understand the French language, would form not only a very large majority who understand the english language, but would leave very few who do not understand it.

Your Reverence's petitioners, do most humbly and respectfully state, that it is not our intention to dictate to your Reverence any rules or regulations for the Parish which forms a part of the Diocese, which it has pleased God to place you over; far be it from us, we only wish to make known to your Reverence these our grievances which we labor under, trusting therefore to the justness of our Claims, and your Reverence's known liberality, we deem it not necessary to state to Your Reverence, the great advancement it would be of the glory of God and our holy religion, to have a Clergyman who is capable of giving suitable and frequent explanations of that faith "once delivered to the Saints," in the language of the State and in which all business is here transacted, to so mixed a population as this rapidly growing City is daily pouring in upon us, with their existing prejudices, that Clergyman your petitioners are confident they have now got in the person of the Reverend Wm. Denackary, but the time that he is at liberty to preach to us in the language we understand is at a very unseasonable hour, and indeed an hour that a majority, or a great part of the American Catholics cannot attend, as they reside at some considerable distance in the country, and is of necessity obliged to return home even before Vesper hour.

Your Reverence's petitioners do humbly and sorrowfully state, that there has of late been a great apathy or total neglect in a number of lukewarm Catholics to the important duty of hearing Mass on Sundays, on this, and no other account, than that of never hearing an English instruction at the time of Mass.

Your Reverence's petitioners do therefore most humbly and respectfully request that your Reverence be pleased to direct, that every second Sermon be prached at the time of high Mass, in the English language, and your petitioners shall ever be Your faithful Children in Christ.

PATRICK QUIGLEY	JOHN LAMANDÉ	AUGUSTE GUELBERTH	P. DOWLING
JAMES FORTUNE	HUGH FITZPATRICK	P. ROCHEBLAVE	PATRICK McDONNOGH
ROBT. COONEY	BARNEY DIGNAN	L. T. HONORE	THOS. BANY
MATHEW DOUGHERTY	WILLIAM TIEFFLE	WILLIAM MCGUIRE	RINGROSE D. WATSON
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MICHAEL REILLY	THOS. LAUGHLIN	LOUIS GARANDE	PATRICK CLEARY
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MICHAEL ROURKE	DENNIS MURPHY	FRANCIS FOOSHAY	WILLIAM McCLUSKEY
JOHN MCGOVERN	JAMES HAMMOND	JOHN RODGERS	F. D. BELCOUR
WILLIAM TIERNAN	OWEN COLLINS	MATHEW BEHEDGE	C. G. BRUN
CORNELIUS CAUGHLIN	PETER WARREN	JOHN HIGGINS	PATRICK MURPHY
PATRICK HODNETT	MICHAEL GORMAN	PATRICK HIGGINS	WILLIAM MCKNIGHT
TIMOTHY COTTER	JAMES BONNEY	LAWRENCE RYAN	HENRY HEAGERTY
JOHN THORNTON	JOHN MULLEN	JEREMIAS HARRINGTON	JAMES ROACHE
MATHEW TREANY	JOHN ROCHE	JAMES MURPHY	PATRICK SULLIVAN
ARTHUR FLEMMING	JOSEPH BOUJER	DENNIS MURPHY	JOHN SHADE
		ANDREW MURPHY	



But the Bishop could work no miracles. Fredericktown, Kaskias and other neighboring towns had exhausted his resources; from the Seminary he could not take away any of the professors, etc. (Rosati's letter to Saulnier Sept. 10, 1826). In this sense he sent a communication, not to the signers of the petition, but to the trustees (*marguilliers*) of the church of St. Louis, September 1, 1826:

"As God is no respecter of persons, so those of his ministers whom he has appointed the pastors of his flock, make no distinction between the souls entrusted to their care. French and Americans, Creole and Irish are equally dear to us, because we think them equally entitled to the spiritual assistance which is in our power to afford them. But imperious necessity often renders ineffectual our most ardent desires and reduces us to the painful impossibility of doing what we would think our happiness to do. The parish of St. Louis has hitherto had a greater share in the solicitude of her pastors than any in the diocese, and if those amongst the parishioners who speak the English language have been often deprived of instructions from the pulpit, it has not been the effect of neglect or disregard on our side. We have been more deeply affected than any other by the consideration of the sad effects that are to be expected from this inconvenience. But we cannot give what is out of our power and in such circumstance the only remedy which we can find for our evils is to have recourse to the Lord of the harvest and beseech him to send evangelical workmen into his harvest. In the meantime we think it our duty to exert ourselves in order to raise a national clergy who, knowing the languages spoken in the country, may be able to assist all their countrymen."

The practice of preaching English after Vespers only was continued. But even this arrangement did not last. On July 26, Saulnier, who was never friendly to De Neckere, wrote to Rosati:

"Mr. De Neckere suffers from the heat. But is there anything of which he does not complain? I shall comment upon this more fully when I see you. . . ."

From Father De Neckere's own letters, however, it appears that he was continually ill. To save his life he was compelled to leave St. Louis and return to Flanders. Before Rosati had received the petition of the Irish Catholics, he gave permission to De Neckere to go to Europe (August 12, 1826), to return, if possible; otherwise he was to stay in Rome.

His departure caused great discontent amongst the Catholics of St. Louis. It seems that reports of an ill feeling between Saulnier and De Neckere had leaked out; sharp tongues attacked Saulnier and accused him of having driven away the young Flemish priest by jealousy and harshness. Father Saulnier was wounded in his feelings. On Sept. 2 he wrote to the Bishop:

"One more word. A Presbyterian church<sup>10</sup> has been built at St. Louis in tasteful style; by its refinement it attracts the curious. Another (Episcopal) temple is in course of erection, and will have a very fine appearance. Mr. De Neckere who is gone, left his hearers half converted. What

<sup>10</sup> The first Presbyterian church at St. Louis was organized by Rev. Salmon Giddings. On January 3, 1818, this Rev. Salmon Giddings had opened a school for young ladies and gentlemen in his house on Fourth and Market Streets. The church of which Saulnier speaks stood on the west side of Fourth Street near Washington Avenue. The first Episcopal church was built on Third and Chestnut. (Walter B. Stevens, *op. cit.*, p. 708 and 717.)

is to become of the Catholics of poor St. Louis? If you could do without Mr. Timon he could attract crowds to the Church. You can hardly conceive how glad the Protestant ministers are since Mr. De Neckere is gone. Whilst he was here they complained that their church was deserted. I have nothing to say. God will arrange things as He sees fit. But I deplore it very much that I am so devoid of talent as not to be able to preach. The Devil is doing good business at present. I hope the time is not far off when again we can twist his tail.

But see, how far malice has gone here, since I am accused in town of having ill-treated Mr. De Neckere, of having been so jealous of him as to demand his removal. Well, God knows better than that, thanks be to Him forever."

"I had the best intentions in obtaining Mr. De Neckere from Msgr. Du Bourg; everybody was so delighted to hear him; and now I am accused of having been jealous of him, to have ill treated him and that for this reason De Neckere left. . . . all the Flemings who ever came to St. Louis, have caused trouble." (Letter, Sept. 12.)

In November and December of the same year, the Irish Catholics of St. Louis had a pleasant surprise; Father Timon, C.M., the son of one of their citizens, preached the jubilee in English. But after that, for eighteen months, Father Saulnier had to supply the English sermons. He even went beyond the episcopal instructions, and to satisfy both parties gave two short sermons in French and English at every High Mass. On July 7, 1827, he wrote to the Bishop on this subject:

"If it could be done, there ought to be at St. Louis a larger number of ecclesiastics for the divine services and somebody who could preach controversial sermons in English. I believe that there would be much more fruit produced than there is now. From my part I do all I can: every Sunday I preach at High Mass in French and in English. I am well contended. There are several people who approached the Sacraments after having neglected them for eight, nine, ten, nineteen and twenty years. . . ."

On February 28, 1828, he wrote:

"If the inhabitants of St. Louis would have you among them and if you had a priest for the American Catholics who could preach to them in English, things would turn out better in the Church in regard to religion as well as to those continual financial troubles."

In June 1828, a new star arose in St. Louis to realize the hopes of the English speaking Catholics. Regis Loisel<sup>11</sup> was ordained priest in the Cathedral, June 29, 1828. He was born in St. Louis, but considered French his mother tongue. He spoke English well, although like all the Creoles of that period, with a strong French accent. On July 5, he received his faculties and his appointment as curate at the Cathedral, together with a pastoral instruction to Father Saulnier. To this very explicit pastoral letter Saulnier answered July 29, 1828:

In your letter which I received through the kindness of Mr. Loisel, I have with pleasure read of various plans which I would very much like to

<sup>11</sup> John Timon was born of Irish parents at the old Jesuit mission of Conewago, Pa., February 12, 1797. His Father opened a dry goods store in St. Louis in 1819. John joined the Lazarists at the Barrens, in 1823, and was ordained priest in 1825. In 1835, he was appointed the first Visitor of the Lazarists in America; in 1838, superior of the missions in Texas. In 1839 he was nominated Coadjutor to Bishop Rosati, but refused to accept the burden. On October 17, 1847, he was consecrated Bishop of Buffalo, at New York. Died April 16, 1867.

<sup>12</sup> v. *St. Louis Catholic Historical Review*, Vol. I, No. 2, p. 103.



carry into effect; but permit me to submit my objections before I commence to obey you. You desire that the English sermon be preached at nine o'clock; that after benediction there should be catechism for the children, then for the negroes; that Mr. Dussaussoy<sup>13</sup> should give popular instructions before and after Vespers; that Mr. Loisel and Mr. Dussaussey should from time to time go to Edwardsville, to Kahos, to Vide Poche; this is a pretty mess; pardon, Monseigneur, but I see great difficulties in all this; before we commence this order of things we must know if we can keep it up; if we cannot carry it out, it is better not to start at all.

First: nine o'clock is too early for the English sermon, not only for the people in the country, but also for the Americans in St. Louis. I cannot see that any other hour would be more proper than after Vespers or after High Mass, or rather during High Mass, having alternately a sermon in English and on another Sunday a sermon in French. This arrangement would satisfy everybody, after the demands which have been made. However, there are still some drawbacks in having the English sermon preached every other Sunday during High Mass: there would be a considerable crowd of Americans (as last Sunday after Vespers), so that the church could not hold them and there would not be room for all; these great numbers serve to show how necessary it is to have another, more spacious church. The French would leave the church when they hear that the sermon is to be in English and the English would go when the sermon is in French. Then the irreverent behavior of the Americans during the Holy Sacrifice is very distressing. If you would issue some regulation on this point, it might do some good and keep them in due respect. As soon as you give a decision, I shall not delay action.

Father Saulnier writes again August 2, 1828:

"You instruct me, Monseigneur, that Mr. Loisel should preach at nine o'clock. For the Americans, especially for those from the country, the hour seems to be inconvenient; there is no other hour possible but after Vespers, or every other Sunday during High Mass, or every Sunday after High Mass. It is true, the country people could not derive any benefit from an English sermon preached after Vespers, but there are so few of them that this would form no real obstacle. You saw the great number of hearers he had on the Sunday, when you assisted at the English sermon of Mr. Elet; well, in a little while there will be the same numbers for Mr. Loisel, and I would like to see, where all these people find room during the morning services.

Furthermore you want catechism for the children after Vespers, other catechetical instructions for the negroes, popular conferences before and after Vespers by Mr. Dussaussoy; then you wish that these gentlemen go to Kahokias, to Vide Poche and to Edwardsville and also to the Convent. This is expecting rather much; we would have to have more priests and additional hours. Pardon, Monseigneur, for taking the liberty to speak to you in such a shocking manner; it is I who do not understand, because I am too stupid. Please excuse me, the good God has created me just as I am. . . ."

But the Bishop did not yield. He would not permit Father Saulnier to preach in English during High Mass; on August 17, 1828, he instructed him: "Preach in English at Vespers or even after High Mass."

Father Loisel, without a fault of his own, was a failure. He was a saintly man, but no great speaker; besides he was subject to fevers and rheumatism to such a degree that several times he was compelled to

<sup>13</sup> Father Dussaussoy was a nephew of the Blessed Sophie Barat. He had been stationed at St. Michael's, La., and arrived in St. Louis during Passion week 1828; he was appointed curate to Father Saulnier at the Cathedral, but, molested by various bodily complaints, he left St. Louis, April 11, 1829, and returned to France.

spend weeks in the house of his mother, Mrs. Lebeau. Consequently again, for months, there would be no sermon in English at the Cathedral, for the simple reason that there was no one to preach it (letter of June 30, 1829) "except for Saulnier's little English" (letter, Sept. 19, 1831). And thus things remained until Father Lutz<sup>14</sup> had given up the idea of evangelizing the Indians and, in December 1831, returned to St. Louis to stay. Because, towards the end of November 1831, Saulnier had resigned his position at the Cathedral, and had been sent to the Post of Arkansas. Lutz was appointed to take his place. Father Lutz knew English fairly well, although he was only five years in this country. In his missionary trips to Kansas, Illinois, and the Northwest Territory he had been thrown together with Indian agents and other English speaking men and had acquired some facility in using the English idiom. Saulnier, in one of his letters, written in the spring of 1832 from Arkansas, proposed Father Lutz for the purely English speaking mission of Little Rock.

Shortly after the arrival of Father Lutz, after a retreat (February 26 to March 3, 1832) made by Bishop Rosati in the Bishop's house, with Fathers Rondot, Lutz, Condamine, and Roux, on Quinquagesima Sunday, March 4, 1832, a new rule was made regarding the sermons, and, on March 7, a rule regarding catechetical instructions.

English sermons<sup>15</sup> were to be preached at High Mass on the first and third Sunday of every month; on all other Sundays in French. After Vespers the sermon was to be preached in English, when the morning sermon had been in French and vice versa. The Jesuits were to preach the English sermons in the morning. Catechism begins at 2:30 P. M. in French by Roux, in English by Lutz, as long as Lent lasts. Every evening, on week days and Sundays, there would be a sermon.<sup>16</sup> At the Lenten devotions Father Lutz sometimes preached in English.

On Monday, April 2, 1832, at the Lenten devotions, prayers, for the first time, were said in English at the Cathedral. So the contest for recognition of the English speaking part of the parish at High Mass, a contest which had lasted six years, was won to the satisfaction of the Irish Catholics. To keep up the concession, however, the Fathers from the Jesuit College, Verhaegen, Elet, Van de Velde, Van Lommel and others had to preach the sermons at morning services.

<sup>14</sup> Joseph Anthony Lutz was born in Germany, at Odenheim, Baden, in 1801. Ordained priest at Paris he was sent to St. Louis by Father Niel, with the clerics Surault and Chivaveroti, and arrived November 5, 1826. He was appointed pastor of Kahokia and Vide-Poche, but resided at St. Louis. After having spent some time in the Indian missions, he was appointed pro-rector of the Cathedral. On Septuagesima Sunday, January 24, 1834, Father Lutz preached the first sermon in German in St. Mary's chapel and taught catechism in German; this henceforth was to be done every Sunday. St. Mary's chapel had been dedicated on the second Sunday after Easter, May 6, 1832, by P. Verhaegen, S.J., assisted by Fathers Roux, Jeanjean and Bouillier. P. Verhaegen preached, Father Lutz said the Mass, at 8:30 A. M. In 1842 to 1845 he built St. Patrick's church at St. Louis, was appointed Vicar General for the Germans in 1846, but left the diocese April 15, 1847, and died at New York February 6, 1861.

<sup>15</sup> Five Minutes' sermons were unknown in those days. The sermons at the forenoon and afternoon services were great and long oratorical efforts in the style of Bossuet and Fenelon, answering to all the requirements of rhetoric.

<sup>16</sup> The day before, March 6, the Bishop had written in his *Diary*: † Crux † heu, quam gravis † ("Alas, how heavy is the Cross!")



According to Bishop Rosati's *Diary*, the afternoon sermon was sometimes preached in St. Mary's chapel in the former St. Louis Academy.

In fall of 1836, a priest from the diocese of Boston, Father Jamison, came to St. Louis to the great delight of everybody concerned. He had arrived whilst Bishop Rosati was on the confirmation trip in Ste. Genevieve, St. Francis and Perry Counties. The Bishop found Jamison at the episcopal residence, when he returned to St. Louis, October 27, 1832, and incorporated him at once into the diocese for the English speaking members of the parish. As soon as Father Verhaegen, then President of St. Louis University, heard of this arrangement, he wrote to Bishop Rosati (November 14):

"Rev. Mr. Lutz has told me, Monseigneur, of the arrangement which you have made with Rev. Mr. Jamison. We are very glad to hear that this worthy priest has decided to stay at St. Louis and we anticipate abundant fruit from his labors. I must, however, make an observation, Monseigneur and, I believe, you will agree with me on this subject. Our Fathers told me that under present circumstances they would feel mortified to appear in pulpit before a congregation which must contribute to Dr. Jamison's support and would not see him at his post. They, therefore wish that Mr. Jamison should preach in the morning and they will gladly assist him in the great work of preaching as often as their services are required. You will, therefore permit us, Monseigneur, to retire from the exercise of this function. Rest assured, that when circumstances later on shall demand that we take up our former post again, we shall do so with all our heart."

But Father Jamison did not stay long. Conditions in the West did not suit his taste and he returned to the East (first to Cincinnati). The Jesuit Fathers again took the charge of preaching in English at the morning services, much against their wish, as appears from a letter, which P. Verhaegen wrote to Bishop Rosati on August 4, 1839:

"Our Fathers complain much of the burden which is put upon them by having to preach at the Cathedral. I understand this and you, Monseigneur, will also easily understand, if you consider the fatigues which are inseparable from teaching. They are few in number, they have daily four to five hours to teach, most of them are feeble and those who are capable of preaching at the Cathedral, as ill luck would have it, have a weak constitution. Besides, I think, Monseigneur, that the English sermon is impaired in its usefulness and that it is very expedient, not to say *very necessary*, for the prosperity of our religion in St. Louis, that there be at the Cathedral an *American* priest, who could give there regular instructions. This gentleman might double his usefulness by taking charge of the spiritual direction of the *academy (pensionnat)* of the Ladies of the Sacred Heart, which still more than any other exterior ministry weighs heavily upon our shoulders. Please, Monseigneur, reflect on the remarks which I have submitted to you and arrange things so that those at our house who are already overburdened may have no reason to complain because exterior ministrations are heaped upon them. . . ."

On April 25, Bishop Rosati with Fathers Lutz and Lefevre started east to assist at the Fourth Council of Baltimore. Before he left, Bishop Rosati appointed P. Verhaegen his Vicar General and Administrator. Verhaegen<sup>17</sup> resided at the Cathedral. On June 1,

<sup>17</sup> Father Verhaegen was dignior on the *Terna*, proposed by Bishop Rosati for the Coadjutorship of St. Louis Diocese (Timon, Verhaegen, Pise), mentioned in Bishop Dubois' letter to Rosati, of July 7, 1835. (*Archives*). On the *Terna* which Bishop Rosati sent to Rome April 23, 1840, P. Peter Verhaegen was dignissimus (Verhaegen, Timon, Odin).

Bishops Rosati, Portier and Miles and Fathers Lutz and Lefevre sailed for Europe on the Steamer *British Queen*.

P. Verhaegen saw, what he had seen before, that in the matter of preaching things could not go on at the Cathedral of St. Louis as they had done so far. Still, although he saw that the French sermons had lost a great deal of their importance, he kept up the old rule of preaching in English during High Mass only on the first and third Sunday of the month, but of his own free will he added other instructions in English as appears from his letters to Bishop Rosati.

"The French sermons are *poorly attended* and in consequence religion suffers. If Monseigneur would bring along a good French speaker for the Cathedral, you would fill a great void. Regarding the English sermons, I cannot complain of the attendance, but I also cannot suppress my conviction that, as soon as I leave the bishop's house, religion will fall to a low ebb, unless a clever American or Irish priest will replace me. The unhappy Prud'homme always preaches in St. Louis and makes proselytes. His success he owes to his well rounded periods. An excellent speaker at the Cathedral would produce a favorable reaction. You, Monseigneur, know as well as I do, the personnel which surrounds me, and I am convinced that you know as well as I, that in point of talent, it presents very feeble attractions to the public."<sup>18</sup> (Letter, July 8, 1840.)

"It seems that God deigns to bless our labors. The Cathedral, I believe, is better attended than ever these last three years. Everybody seems to be satisfied. My *lectures* after the first Mass have helped, with the grace of God, to spread knowledge amongst Catholics and Protestants, and, if I can continue them, I expect happy results. We have just celebrated the feast of the glorious Assumption of the Blessed Virgin Mary and we had, at the Cathedral alone, nearly 300 communions." (Letter, August 18, 1840.)

"You ask me, Monseigneur, to suggest some means to make your journey most profitable to your diocese. You know that I take great interest in everything that might contribute to its prosperity. I believe that you should procure a good French preacher for the Cathedral and two good speakers for the Americans. 2. Bring few priests along, because you could not place them to the advantage of religion unless they know English. 3. Buy only what is absolutely necessary. Believe me, the money will be worth more to you than religious articles, no matter how beautiful and useful and convenient they may be. They will be very expensive when delivered here. *Expertus loquor*. 4. Banish all sense of shame in the good cause in which you are engaged—demand, beg, knock everywhere *et aperietur vobis*." (Letter, December 16, 1840.)

"Thanks be to God, my health is excellent and I have been strong enough to give a popular instruction every morning and three lectures a week for Protestants principally, in the evening. I had 2,000 to 3,000 hearers. These lectures, they say, have done an immense deal of good. They brought about several conversions and inspired a great number with the desire and determination to take instructions. The city papers spoke of them in the most flattering terms. The Protestants found our Lent too short, to me it appeared longer than usual. God be praised; to Him be all the glory of the efforts I am making to fight against error and to vindicate truth. I can

<sup>18</sup> These priests were Father P. J. Fischer, a native of Lorraine and later on Pastor of St. Mary's Church, and the two Frenchmen: Jacob Fontbonne, superior of the Sisters of St. Joseph and, since 1842, pastor of Carondelet, and Jos. Renaud, who, in 1847, and again in 1853, returned to France. Father Lutz, in 1841, was in Europe, with Bishop Rosati. The latter never returned to St. Louis. On November 30, 1841, he consecrated at Philadelphia his Coadjutor, Peter Richard Kenrick, and having spent some time in Hayti on an occasional mission, he died at Rome, September 25, 1843.



say that piety gains daily, and I see clearer than ever that St. Louis offers a fertile field to missionaries who are pious, zealous and *well trained*. The underlined words remind you, Monseigneur, of what I remarked in another letter." (Letter, April 19, 1841.)

When in December, 1841, Bishop Peter Richard Kenrick, Coadjutor of Bishop Rosati, arrived in St. Louis, he saw that the church on "French sermon days was practically deserted." Shortly before starting east, Bishop Rosati, on April 8, 1840, had blessed the cornerstone of the new Jesuit church of St. Francis Xavier. Since the vernacular in this new church was exclusively English, there was great danger that the English speaking population would attach themselves to St. Francis Xavier to the detriment of the Cathedral. (Letter of Bishop Kenrick to Bishop Rosati, written February 20, 1842).<sup>19</sup> Therefore Bishop Kenrick abolished French at the morning services altogether. The French sermons were to be preached after Vespers. Then he called Father George Hamilton from Alton to the Cathedral and replaced him by Father Donnelly. Before the coming of Father Hamilton, there was no priest at the Cathedral who, according to Bishop Kenrick's judgment, spoke English well.

The French sermons on Sunday afternoons were soon given up. The young generation of Creoles had been Americanized and preferred English to French. At present in the City of St. Louis the Gospel is being preached in nearly every language of the European Continent, except in French.

F. G. HOLWECK.



<sup>19</sup> When, in 1829, F. Van Quickenborne who was Vicar General of the diocese of St. Louis, built the Jesuit College, Saulnier suspecting that some day an English speaking church would be connected with the establishment, in a letter of May 9, 1829, most earnestly warned Bishop Rosati: "These gentlemen are going to have a church; in town rumours circulate, that the English now soon would have an English priest who would preach to them every Sunday: *Principit obstat, sero medicina paratur* [Resist in the beginning, medicine comes too late]. What can a simple priest do against a Vicar General?" Since at the Cathedral the Irish received but little encouragement, a chapel, in connection with the Jesuit college, with regular instructions in English, was a menace to the Bishop's church. The Flemings at Florissant learned English much faster than the French of the diocesan clergy. *Hinc illae lacrimae!* This is the reason, why Father Saulnier wrote to Bishop Rosati, that "all the Flemings who ever came to St. Louis have caused trouble."

# DU BOURG AND THE BIBLICAL SOCIETY

(New Orleans, 1813)

Under the caption, *A Bible Distribution among the Catholics of Louisiana*, the late Martin I. J. Griffin recounted, in his *American Catholic Historical Researches* (July 1903, pp. 123-125), the attempt made in 1813 by agents of the Connecticut and Massachusetts Missionary Societies to foist upon the unsuspecting creoles of New Orleans French and Spanish translations of the New Testament published by the recently created British and Foreign Bible Society. New Orleans was an ungrateful soil for the Society to thrive in; for the Creoles, as a whole, though rather lukewarm in their Catholicity, were ever impervious to protestant proselytism. The incident, therefore, might well be let pass unnoticed by the historian, were not the names of Father Anthony de Sedella and Louis William Du Bourg interwoven in the story; the conduct of both men in this occurrence adds a welcome indication towards the estimate to be formed of their characters.

Martin Griffin's article was based solely upon the account of the event published by Samuel I. Mills, one of the Society's agents; indeed it was scarcely more than a reprint of that part of Mill's *Journal* relating to the incident, and although the editor wisely abstained from drawing any conclusions, yet the story made the reader somewhat uneasy. *Audiatur et altera pars*. This is now possible, for we are in possession of Du Bourg's side of the question. Having the independent testimony of the two principals, we are able to sketch more completely and fairly this curious and little known episode of Du Bourg's administratorship of the New Orleans Diocese.

The Rev. Samuel I. Mills was a Presbyterian minister, sent by the Connecticut and Massachusetts Missionary Societies to the South-western part of the United States to get information about its religious condition and establish Bible Societies. At the outset, the "Standing Committee on Missions," formed in 1805, had conceived no thought, it seems, of proselytizing among those "outside the pale;" the purpose of the assembly being rather to provide for the many Presbyterians scattered through the newly-acquired territory, and destitute of ministerial help. For this reason, the Synod had welcomed the establishment, at Philadelphia, of an American branch of the British and Foreign Bible Society, and set eagerly to the work of distributing the Scriptures. By its agency large shipments of copies of the Bible, especially of the New Testament, were disposed of "among the hungry



people famishing for the 'bread of life.'"<sup>1</sup> But it was to be expected that the zeal of the missionaries would soon extend beyond the pale of presbyterianism and thirst for conquest. Bible distribution was for this zeal a natural outlet. A glib tongue, a certain gift of ingratiating himself with the well disposed and religiously inclined people, the display of deep concern in the spiritual welfare and enlightenment of the simple folk, an unctuous speech and tone of voice served the cause powerfully; in a short while the preacher offered his books; and, as he gave them gratis — supreme token of his disinterestedness — even those of his hearers who, at first, had listened to him only grudgingly, could not be so rude as to refuse the present. As the success of his ministry was measured according to the number of copies which he distributed, glowing reports soon reached headquarters, where every heart did exult in the glorious prospect "that the righteousness of Zion shall go forth as brightness, and the salvation of Jerusalem as the lamp that burneth."<sup>2</sup>

Our Rev. Samuel I. Mills, together with one Rev. Mr. Smith, leaving Natchez, Miss., on March 12, 1813, arrived in New Orleans on the 19th. At once two glaring facts, which the preachers' peculiar logic could not help linking together as cause and effect, stood out prominently before their bewildering gaze: the benighted Creoles were woefully ignorant of religion—at least of that type of religion known to the New Englanders—; and no wonder, for not one single Bible could be found anywhere in the whole city. Here was a virgin soil, full of promise. Without delay the two missionaries bent all their efforts to exploit it. We must hear the tale from Mills' own lips, as he recounted it in his *Journal*.<sup>3</sup>

The greater part of the inhabitants are French Catholics, ignorant of almost everything except what relates to the increase of their property, destitute of Schools, Bibles and religious instruction.

In attempting to learn the religious state of these people, we were frequently told that they had no Bibles and that the priests did not allow of their distribution among them.<sup>4</sup> An American, who has resided for two or

<sup>1</sup> I. Daniel Rupp. *An original History of the Religious Denominations at present existing in the United States*. Philadelphia, 1844. Presbyterian Church, p. 582.

<sup>2</sup> *Op. cit.*, p. 601.

<sup>3</sup> We cite this *Journal* as quoted by Martin I. Griffin in the above mentioned article.

<sup>4</sup> It is scarcely necessary to point out the gross misstatement lurking under this materially correct affirmation. Let us remember that Mills is speaking of the French Creoles, whose priests were likewise French. It is materially exact that the French clergy did not allow of the distribution of the Bibles among their flocks; the reason for the prohibition was that the Bibles offered for distribution were usually the publications either of De Barneville's "Société biblique catholique," founded about 1719 (De Barneville was a notorious Jansenist), or of the "Société biblique française de Loudres," founded in 1792, that is, translations without notes, and with an heretical taint. That the Church, even the French clergy did not frown upon the reading of the Scriptures in the vernacular, is sufficiently evidenced by the large number of editions of the Bibles of Carrières and of Venice. The Church's position, on this question of modern translations of the Scriptures for the use of the Catholic people, had been, not many years before the events narrated, authoritatively stated in a letter of Pius VI to Archbishop Martini, who was publishing an Italian translation of the Bible: "At a time that a vast number of bad books are circulated, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for these are most abundant sources, which ought to be left open to every one, to draw from them purity of life and doctrine; to eradicate the errors which are widely disseminated in these corrupt times. This you have seasonably effected, by publishing the sacred writings in the language of your country, so as to place them in the reach of all" (April 1778).

three years at a flourishing settlement and which had a Catholic Church, informed me that he had not seen a Bible during his stay. He had heard that a woman from New York had lately brought one into the place.

Upon our arrival at New Orleans we were soon made acquainted with a few religious people. . . . We found that, in order to have the Bible circulated freely, especially among the Catholics, the consent of those high in office must be obtained. We were frequently told that the Catholic priests would by no means favor the project. We were referred to the Father Antonio,<sup>5</sup> as he is called, who has greater influence among those of his order than even the Bishop, who has lately arrived from Baltimore.<sup>6</sup> If the consent of the former could be obtained, it was allowed by those with whom we conversed, that much might be done towards distributing the Scriptures among the French Catholics. We took a convenient opportunity to call upon the reverend Father. The subject was mentioned to him. He said he should be pleased to have the Bible circulated among those of his order; and that he would approve of the translation distributed by the British and Foreign Bible Society. In addition to this he said he would aid in the circulation of the Scriptures should an opportunity present. We inquired of him whether the priests in the different parishes would likewise favor the good work. At this inquiry he seemed surprised, and answered, "How can you doubt it? It is for their interest to circulate the Scriptures." Upon this point our sentiments were hardly in unison. However we felt no disposition to contradict him.

We have since called upon the Bishop. He also gave his consent and said he would contribute in favor of the infant institution. This disposition of the Catholic priests to circulate the Scriptures has very much surprised all with whom we have conversed on the subject in this city. The priests acknowledge the nakedness of the land. Father Antonio gave it as his opinion, that we should rarely find a Bible in any of the French or Spanish Catholic families in any of the parishes. And the Bishop remarked, that he did not believe there were ten Bibles in the possession of all the Catholic families of the State. When we came to this place we found a number of French Bibles and Testaments had been sent here for distributing gratis, and had been on hand for some time. They are now all disposed of and repeated inquiries are made for those books by the Catholics. I happened to be in Mr. Stackhouse's store a short time since. During my stay, which was short, five or six persons came in inquiring for the Bible in the French language. Mr. Stackhouse informed me that if he had 50 Bibles he could dispose of them at once to the Catholics.

Such, in part, was the report sent East by Mills. No stress needs be laid upon the superficial nature of the information given by the missionaries' advisers in New Orleans as to the exact position of the Very Rev. Louis W. Du Bourg in the Diocese. No Catholic, be he even of the party which strenuously fought against the Administrator, would ever style him Bishop. No Catholic either, be he ever so poorly instructed, could state that the priests did not allow of the distribution of the Bible among the faithful. This is simply the old and trite accusation, ever refuted, but persistently repeated of protestantism against the wise cautions of the Church in this matter. Well might our two Biblical Society agents express genuine surprise that both Father Anthony and "Bishop" Du Bourg did not show themselves averse in principle to the distribution of bibles among the Catholics; this surprise only shows how completely their minds were possessed by the old prejudice; and that the prejudice was ineradicable, Mills manifests

<sup>5</sup> Father Anthony de Sedella, O.M.C., Père Antoine, as he was called, the Rector of the Cathedral.

<sup>6</sup> The Very Rev. L. W. Du Bourg, Administrator of the Diocese.



by his disbelief of Father Anthony's assurance that the other priests of the Diocese were, in this matter, sharing his opinion.

But whatever the tenor of their conversation with the famous Capuchin, and whether or no, the question of principle laid aside, he was not, as to the appreciation of the edition presently to be distributed, hoodwinked by the two preachers, the interview with Du Bourg, while courteous and, on the whole, satisfactory to the two preachers, was not altogether, however, the touching union which Mills reports. We even understand that there was throughout on the part of the New Englanders a disingenuousness which succeeded in imposing upon unsuspecting Du Bourg, as when they acknowledged the propriety of the Administrator's approving only the distribution of such translations as had received the Catholic Church's sanction, and explicitly declared that their purpose was "not to make proselytes to any denomination of Christians, but to afford to each of them the means of reading the Divine Word in a manner consistent with their own religious principles." How insincere these protestations, when Mills and his partner must be cognizant that the French translation they were endeavoring to circulate was Calvin's rendition, one justly abhorred by the Catholic Church authorities!

The two preachers lost no time in sending to their patrons of the Missionary Society *their* report of the wonderful success obtained both with the Catholic priests in charge of the Church in New Orleans, and in the matter of Bible distribution; nor was the Missionary Society slow in giving wide and loud publicity to this report. With what painful astonishment it was received by the Catholic Clergy in the Eastern States, who were fully conversant with the nature, policy and methods of the Biblical Society, and cognizant of what kinds of versions the Society was endeavoring to poison Catholic minds with, may easily be surmised. Du Bourg's friends in Maryland at once warned him of the abuse made of his name; and to the friendly warning thus sent by Father Simon Bruté we owe the letter of explanation written by the Administrator. Usually Du Bourg used the French language in corresponding with his dear friend of Mount St. Mary's; but this time he wrote in English, so that Bruté might give, if needs be, proper circulation to his letter.

Pointe Coupée, Lower Louisiana, September 13, 1814.<sup>†</sup>

Rev. Simon Bruté —

Your esteemed favour of the 10th. of July last, my very dear Friend, reached me only yesterday at this place, in the course of my visit thro' a part of the Diocese, having been detained and even opened somewhere on its way. The circumstance mentioned in it, had already been communicated to me from another quarter. But not conceiving it to be of a nature capable of creating any serious alarm, I had bestowed upon it but transient attention. The degree of importance which you appear to attach to it, induces me now to give you, as far as my recollection will afford, a detail of the transaction which may have given rise to the publication by which your attention has been so forcefully engaged —

Early in the year 1813, two Baptist<sup>s</sup> Missionaries, whose names at present escape my memory, on a visit to the city of New Orleans, were intro-

<sup>†</sup> The original of this letter is in the *Catholic Archives of America*, University of Notre Dame, Ind., in the Box labelled Bishops and Archbishops of New Orleans, No. 8 of the Letters of Bishop Du Bourg.

duced to me by a common friend, requesting my countenance on their project for circulating thro' the extent of my Spiritual jurisdiction, French and Spanish translations of the Holy Scriptures. — My answer to them was, in the first place, that a *promiscuous* reading of *all* the books of Scripture was uniformly viewed by the Catholic Church as more likely to prove injurious than beneficial, particularly to the uninformed part of Christians, and more especially to such as were wholly left to their own sense of them. They did not express any marked difference of opinion from me in this respect. I then proceeded to manifest my earnest wish that copies of the New Testament might be circulated among the laity of this Diocese: but observed that no translation of the same would ever receive my countenance, that had not the approbation of the Church, to whom alone it was our belief that the interpretation of Scriptures essentially appertained. The Gentlemen appeared to be sensible of the propriety of this *proviso* from a man in my station. Their views, apparently, and even professedly, were not to make proselytes to any denomination of Christians, but to afford to each of them the means of reading DIVINE WORD, in a manner consistent with their own religious principles. — I did not therefore suspect that, undertaking to print French and Spanish translations of the Sacred Books, for the avowed purpose of disseminating them thro' countries entirely catholic, they could harbour an idea of departing from those fair and honourable principles, by choosing any, that, far from having received the sanction of their church, had on the contrary been inured with her stigmas. It was under that impression I cursorily examined a copy of a French New Testament, with which they presented me. The circumstance of its being professedly reprinted from a Paris edition, connected with my implicit confidence in the gentlemen, and the short time allowed for that examination, prevented it from being as minute as it should have been. I compared it however in many of the most important places with the original text, and finding them to accord, I was induced to believe the translation to be a Catholic one. *I freely acknowledge I was too precipitate in that judgment.* — I did not however, as you assert, probably on the report of the Gentlemen, subscribe for or verbally engage any number of copies, and it was not till the Missionaries had left the place, which happened a very few days after our second interview, that on a closer investigation, I discovered it to be *Calvin's Genevan* translation. I am sorry the Gentlemen have thus exposed themselves; and I authorize you to publish, if you deem it at all necessary for my vindication and that of our doctrines, that, whatever inclination I may have manifested to them of being friendly to their design, was founded upon my entire conviction that they would act conformably to the principles I had laid down, and from which I will never depart —

As to the compliment they pay to my *liberality*, for condescending to *receive the Bible from Protestant hands*, if it means anything else than a disposition in me to support any measure calculated to promote general good, without infringing upon any of those rules, which as a Member and Pastor of the Cath. Church I am bound to enforce, by whomsoever such a measure may be proposed, it certainly cannot entitle the Gentlemen to my acknowledgments. It is well known, that, for fifteen centuries previous to the birth of the first Protestant, the Bible was the exclusive treasure of the Roman Cath. Church. From her hands unquestionably have Protestants received it; upon her authority alone can they themselves be certain that it is the *pure and unadulterated* word of God,—and that authority, of which *the Reformation* cannot have divested her, at least in our eyes, is still, and ever will be, the *sole and unshaken* foundation of our profound veneration for the sacred volume — I am cordially, my Dear Sir,

Your invariable friend

WM. DU BOURG, Adminis.  
Apostolic of Louisiana.

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\* The Administrator's memory is here at fault, unless he had been from the beginning under a misapprehension in regard to the protestant denomination of Mills and his companion. This slight misstatement does not render the present account less trustworthy than that of Mills calling Du Bourg "Bishop."



A few lines in French follow this long letter; they are devoted to personal news. Then the Administrator, reverting to the subject of the above communication, adds:

I need only tell you to make of the above whatever use you may deem fit, avoiding, however, *as much as possible*, a paper war, which, owing to the difficulties inherent in my situation in this city, cannot be but most undesirable.

No one will deny that this letter of Du Bourg to Bruté, though written with an apologetic view, is worthy of at least as much credence as the report of Mills, written with a view to extol his missionary achievements.

We grant that the Administrator of the Louisiana Diocese, as he humbly acknowledges, was too hasty in the judgment which he passed, after a too summary examination, upon the edition of the New Testament spread by the Biblical Society. This New Testament from Du Bourg's description, was Olivetan's French rendering, revised and approved by the "Venerable Company" of the pastors and Professors of Geneva: Bertram, Beza, de la Faye, Jacquemot, Rotan and Simon Goulart. "The circumstance of its being professedly reprinted from a Paris edition," would not have misled a more wary critic, for there were several Paris editions of the Genevan Bible. But Dr. Du Bourg's unsophisticated heart, incapable of suspecting deceit in others, because he himself was incapable of deceit, or, as he puts it, his "implicit confidence in the gentlemen," was mainly responsible for the mistake.

But of mistakes there was none regarding the principles. Not a jot would the Administrator waver on the point that any version of the Scriptures to be put in the hands of Catholics should have the Church's sanction and approval. In vain did Mills try to construe his language as meaning "he would contribute in favor of the infant institution"; he had never expressed any more than "a disposition to support any measure calculated to promote general good, . . . by whomsoever such a measure may be proposed," provided that such a measure should in no way "infringe upon any of the rules, which as a Member and Pastor of the Catholic Church he was bound to enforce." How genuinely, therefore, did "the gentlemen" appear "to be sensible of this *proviso* from a man in his station," we must leave undecided; but their peddling among Catholics a French version of the Scriptures distinctly and justly hateful to Catholic Church authorities brands as insincere their pretension "to afford to each of them" (the Christians) "the means of reading the Divine Word, *in a manner consistent with their own religious principles.*" And in view of this to asseverate, as they did, that their purpose was not "to make proselytes to any denomination of Christians," may well be qualified as a capital piece of double-dealing: they might not, indeed, care to make proselytes to any protestant sect, provided they succeeded in de-Catholicizing Catholics.

Two years later, Mills was again in New Orleans on behalf of the Bible Society. This second visit was made some two weeks after the

solemn *Te Deum* celebrated at the St. Louis Cathedral in honor of Gen. Jackson's victory of New Orleans (January 23), "the gentlemen" arriving in the city on February 10. They now had a liberal supply of bibles, and at once began the distribution among the wounded American and English soldiers, the prisoners, and the people. Once more we turn to Mills' report, describing the aid readily given to the work by Father Anthony, and the attitude of the Administrator.

Some more than two years ago, the Reverend Father<sup>9</sup> engaged to assist in the distribution of French Bibles and Testaments. Soon after I arrived in the city I called upon him in company with Mr. Hennan. We informed him that the Testaments had been received from the Managers of the Philadelphia Bible Society and presented him with a number of copies. He expressed his great satisfaction and repeatedly invoked the blessing of God on the donors. He observed, that God would certainly bless the generous, pious men, who had exerted themselves to give to the destitute His holy word. He expressed his desire to obtain an additional number of copies, and engaged that he would make the most judicious distribution of them in his power. He remarked that he would give them to those persons who would be sure to read them through.

After our visit to Antonio, his attendant<sup>10</sup> called for two or three copies of the Testament. The man who attends at the Cathedral<sup>11</sup> was anxious to receive one. His choir of singers likewise requested a supply.

Soon after the distribution of the Testaments commenced, Mr. Hennan called upon Mr. Dubourg, the administrator of the Bishopric, and informed him that the Testaments, printed by the Managers of the Philadelphia Bible Society, had been received and that some copies had been given to the people. The Bishop observed that he had been made acquainted with the circumstances by some of his people, who had called upon him to ascertain, whether he would advise them to receive the Testaments. He added, that as they were not of the version authorized by the Catholic Church, he could not aid in the distribution of them. When the distribution of the Testaments in the convent was suggested, the Bishop remarked, that the parents of the children who received instruction at the place were at liberty to furnish them if they thought best.

I had myself an interview with the Bishop; during his conversation he expressed to me his regret that the Roman Catholic version of the Testament printed at Boston in 1810 had not been followed, rather than the version printed by the British and Foreign Bible Society. He observed, however, that he should prefer to have the present version of the Testament in the possession of the people, rather than have them remain entirely ignorant of the Sacred Scriptures.

In the light of the clear and uncompromising statement of principles contained in the letter of Du Bourg to Bruté, we cannot hesitate to believe that Mills' report of Hennan's interview with the Administrator has emasculated the latter's declaration. To say that "he could not aid in the distribution of the Testaments," is perhaps very cleverly, but probably not very exactly describing the attitude of the prelate. We may understand, too, what kind of "regret" he must have expressed to Mills himself that "the Roman Catholic version of the Testament printed at Boston in 1810 had not been followed" by the Philadelphia publishers; and it is an easy enough task to reduce to its

<sup>9</sup> Father Anthony.

<sup>10</sup> Father Kuana.

<sup>11</sup> Possibly the sacristan, or beadle.



genuine proportions the statement that "he should prefer to have the present version of the Testament in the possession of the people, rather than have them remain entirely ignorant of the Sacred Scriptures."

At all events, it will not be amiss to note here the difference between the procedure adopted by Mills and his associate in 1815, and their conduct in 1813. At the time of their first visit, they had begun by asking the Administrator's consent to distribute the Scriptures amongst Catholics; in 1815, they first distribute their wares, and then go to see the Administrator. It can scarcely be alleged they, this time, proceeded to the distribution by virtue of the consent given two years before, as that consent was qualified by the proviso that the version be one approved by the Church. It must be concluded, therefore, that the agents of the Biblical Society, who undoubtedly knew the unreceivableness of the version, had not a clear conscience, and thought it wiser to put the Administrator face to face with the *fait accompli*. One cannot fail to appreciate the finely pointed reply of the prelate—the almost imperceptible irony of which both missionaries seem to have failed to catch—, on being advised that the Bible distribution had been commenced. Most curious and illuminating it would certainly be to know whether the bible-peddler was told of the answer made by Du Bourg to those who inquired "whether he would advise them to receive the Testament"; and if, as we are inclined to believe, Du Bourg made known his answer, why, we are wondering, was it not entered into the report of the interview?

To close this sketch of the episode, just one word on the conduct of Father Anthony de Sedella in this affair: it stands in striking contrast to that of the Very Rev. William L. Du Bourg. Much as we may discount Mills' account, and even if we credit to the naturally high-keyed tone of thought and expression of Spanish mind the repeated invocation of the blessing of God upon the generous, pious men who had exerted themselves to give to the destitute His holy Word; still there will and must remain the fact that the Capuchin Rector of the Cathedral of New Orleans gave his unreserved approval to the missionaries of the Bible Society and to their work. If he, a Spaniard by birth, was ignorant of the heretical origin and bias of the Genevan French Bible, he at least should have known the value of the Spanish translations of Cassiodore de Reina and Cyprian de Valera. Not only did he make no inquiries as to what versions were used in the Philadelphia editions, but he laid down no such conditions for his support of the Bible agents, he stated no such reservations of principles as Du Bourg was careful to emphasize. This, on the part of a Doctor of Divinity—for such Père Antoine is said to have been<sup>12</sup>—, is a lack of theological acumen most regrettable in one who should be the intellectual leader of the flock and the watchful guardian of their faith.

CHARLES L. SOUVAY, C.M.

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<sup>12</sup> C. M. Chambon, *In and Around the Old St. Louis Cathedral of New Orleans*, p. 48.

# AN APPEAL

## HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

*We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;*

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

*In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;*

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

Contributions will be credited to the donors and preserved in the Library or Archives of the Society, for the use and benefit of the members and other duly authorized persons.

Communications may be addressed either to the Secretary, or to the Librarians of the

*Catholic Historical Society of St. Louis,*

209 Walnut Street, St. Louis, Mo.



# NOTES



## HISTORICAL

Our appreciated contributor, the Rev. Lawrence J. Kenny, S.J., of St. Louis University, last June roused to an uncommon degree the interest of the College Department of the Catholic Educational Association by his paper entitled "Preserve the Records." It had been to us a great disappointment when we did not find this paper in the voluminous *Report of the Proceedings* of the meeting. Our disappointment, however, lasted but a short time; and we have just experienced a keen pleasure, which we are sure was shared in by many, on reading in the February *Bulletin* of the Association (pp. 7-18) the twelve well-digested, illuminating and genial pages of Father Kenny. *Multum in parvo* seems to be his motto; and as he has mastered the secret of stripping science of the cumbersome trappings of so-called technicalities, and is an expert in treating grave subjects in a most attractive way, we cherish the hope that his plea, voicing so well the earnest appeal of History's devoted students, will find an echo in the minds of the many who can so easily, with a mite of good will aid the cause of preserving and making known the documentary relics of a past worth preserving and knowing. And let them not forget that to-day's present will to-morrow have lapsed into the past.

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Speaking of the "fuller Catholic co-operation" for which "not a few historical societies in the large cities and State capitals are eager to-day," Father Kenny justly emphasizes how pleased such societies would be "if the churches that have made service flags and service lists would deposit these with them." Repeatedly did we ourselves sound in the pages of the REVIEW a like appeal on behalf of our own *Catholic Historical Society of St. Louis*. We are happy to record that our trumpet call was heard. Now, thanks to the exertions of the Right Rev. Chancellor of the Archdiocese, Msgr. John J. Tanrath, and the co-operation of the Reverend Clergy, we are in possession of a bulky volume containing the list of the *Catholic men from the Archdiocese of St. Louis in the service of the United States during the war with Germany and Austria, 1917-1919*. This is very well. Historians, however, are ever insatiable: they presently suggest that the good work should not stop here. As their desire is neither beyond the limits of reasonableness nor impossible of attainment, we may be permitted to express aloud what they say in a timid whisper. Upon almost every parish service flag golden stars were glimmering; among the Catholic men in the service, not a few were gassed or wounded; many distinguished

themselves and have received public acknowledgment of their bravery from our or from foreign governments. Side by side, therefore, with the roll of honor of the young men who responded to the country's call does it not seem meet that we should keep a special memory of those brave among the brave? A note in the list, paper clippings containing the mention of noble deeds, copies of public testimonials may thus become a precious and most welcome supplement to the volume above mentioned.

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A brave among the brave, "a knight without fear and without reproach, a born soldier, a born leader, with a definite trenchant decision in his manner and in his talk that inspired confidence and cast out fear," such was the Right Rev. Msgr. Patrick W. Tallon, who departed this life on January 15. Others have ably pictured and will yet picture the sterling qualities of the man and of the priest, faithful always, and in all and to all; they have recalled and will yet recall the staunchness of character of that man of strong sympathies who came forth "with the word duty seared into his soul." Suffice to us here to record the memory of his relation to the *Catholic Historical Society of St. Louis*.

He never made pretence to be an historian, not even a lover of history. He disliked self-display; yet how easily he could assimilate the facts and spirit of times long since gone by, he unwittingly manifested on occasions as, for instance, in his masterful sermon preached at the new Cathedral on the 6th of January, 1918, at the centennial of Bishop Du Bourg's coming to St. Louis. We cite this instance because, being the most recent and his last public appearance in the pulpit at a solemn function, it is still in the memory of all. But how often before had he not evinced, in more or less solemn occasions, that facility to marshal the facts of history and make them subserve the moral aims of the teacher of Christian truth? No one who is not a steady and loving worshipper at history's shrine can thus freely draw from its treasures. We know, indeed, that the best hours which Father Tallon spent in his library were the many devoted to tête-à-tête with the writers of history; a mere glance at their tomes on the library shelves revealed to the onlooker a habitual and thorough perusal of these volumes. Nor were Father Tallon's historical tastes confined to the far-away past of far-away lands and nations. As neither his physical appearance nor his mind bore any of the wrinkles which we usually associate with the Biblical threescore and ten years of age, his tenacious memory, stocked with a wealth of interesting reminiscences, could span back many years. He had known at first hand men and conditions now reputed to belong to another age, and he could revert to this past age without ever falling into the unamiable mood of the *laudator temporis acti*. He had been in sympathy with those men and conditions, but was as much in sympathy with the men and condition of this our time, with, however, a legitimate and most praiseworthy desire that the good accomplished at other times should survive, and that the men and conditions of those times, so fraught with precious lessons for ours, should



pass truly into the realm of history and not be buried into the sepulchre of oblivion.

Shall we wonder, then, that the very first word breathed anent the organization of a Catholic Historical Society should have touched a responsive chord in Msgr. Tallon's soul and at once should find in him a zealous apostle? Not only did he second with his habitual enthusiasm the motion which resulted in the foundation of the *Catholic Historical Society of St. Louis*, and become one of the charter members of the new-born society, but he evinced his unflagging interest in its work by every means at his command, especially in his capacity as Chairman of the Committee on Membership; and so long as his health permitted no one was ever more faithful in attending its meetings.

It was but meet and just, therefore, that the Executive Committee should, at its first meeting after his death, voice the wish that a formal tribute be paid by the society to his memory. We herewith subjoin the resolutions drawn up in pursuance of this wish, and approved unanimously at the following (March) meeting of the Historical Society:

WHEREAS, The Catholic Historical Society of St. Louis has been deprived by the decease of the Right Reverend Monsignor Patrick W. Tallon, of a charter member and an ardent promoter of the Society; and,

WHEREAS, The members of the Society, individually have lost by his death a genial companion and friend; therefore, be it

RESOLVED, That the Society at its meeting this day, the Feast of St. Patrick, give this formal expression of its regret and the deep sorrow of its members for one who was in every way so worthy of their love and respect; one whose upright and noble life was a standard of emulation to all.

RESOLVED, That a copy of these resolutions be inscribed on the records of the Society and published in the next issue of the St. Louis Catholic Historical Review.

Rt. Reverend J. J. TANNRATH,  
EDWARD BROWN,

Committee.

Another loss occurred since the writing of the Notes for our last issue must also be recorded here—we mean to speak of the disappearance of the *St. Louis Republic*, which passed out of existence on December 4, 1919, after a career of one hundred and twelve years. To remark that newspapers have rapidly won to themselves a place of prominence among history's richest sources of information, is in itself a trite enough statement; however, when a newspaper has for one hundred and twelve years been identified with a great American city like St. Louis, and recorded day by day the pulse of its life and varying moods and wonderful development, what a unique treasure to history must the files of such a newspaper be! We cannot do better than quote here in this connection some lines from the Editorial announcing to the surprised public of St. Louis the passing of the city's veteran newspaper:

One hundred and twelve years ago *the Republic* was born. There was a fringe of well-settled country along the Atlantic Coast. Villages were springing up in the wilderness that was to be the Middle West, the Louisiana Purchase had been negotiated five years before, while the West and Southwest were foreign soil.

The country was still finding itself, still learning how to make the Constitution work, still an experiment. The War of 1812 was yet to be fought, the Mexican War was not dreamed of, and while the seeds that made Civil War were sown, no premonition of the great event troubled the people.

Through those stirring times *The Republic*, under one name or another, chronicled the events that make the history of the United States, and continued to do so through the wonderful period of national growth that brought the United States up to the Great War the most powerful nation in the world.

And while *The Republic* consciously and purposefully recorded the story of the years, its very character and make-up unconsciously reflected the revolutionary processes which transformed the land from a country of agricultural pioneers to a complex organization bound together with railroads, steamships, telegraph and telephone lines. The isolated village of 1808 waited months and months for news that comes now in an hour. The horizon of the people who dwell in the Mississippi Valley was broadened in that time from the confines of the scattered communities where pioneering Americans lived until the great events of the whole world were carried to the homes of the people every day in *The Republic* and were matters of daily comment. To keep up with the widening field, the business of journalism itself was transformed. Dailies succeeded weeklies, the patient hand compositor laid down his "stick" and learned the typesetting machine, the little hand press became a roaring monster of steel driven by steam.

In view of such a long career, pity 'tis that nowhere, that we know of, is to be found a complete collection of the paper. All students of the past of St. Louis will long join in lamenting on this account the late birth of historical societies, and the fact that none of the city's early citizens had the foresight to anticipate the advent of these societies, and garner up for the benefit of unborn generations the daily records bought at the newspaper stand.

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If the clergy of the Cathedral of St. Louis in early times did not think of preserving for us the paper which they read over their frugal cup of coffee in the morning, after their Mass and thanksgiving—were they, after all, as eager for the morning paper as we have become? We doubt it—, nevertheless, they were on the alert to let no record of the past, no matter what its apparent insignificance, go to the waste basket. As was remarked in the early pages of the REVIEW, Bishop Rosati, for one, had a genuine taste for history. He, it seems, succeeded in imparting the same taste to those who lived with him at the Cathedral residence. Here is an evidence of it. It is a copy of an old scrap of paper found in the Chancery Archives, which relates to the foundation of Carondelet, and gives a somewhat new version of the origin of the nickname, Vide-Poche, by which the village was often designated among the inhabitants of St. Louis. The handwriting is unknown; but on the back of the paper are, besides a note concerning which more anon, a few words by Bishop Rosati's own hand making it clear he preserved this seemingly worthless document, because it dealt with the "Memoirs of the Diocese."

Carondelet, Mo., établi 1767 par Mr. Deterchet Delor; cet endroit portoit d'abord le nom de la Prairie à Catalan, nom d'un chasseur, qui s'y étoit placé avec une petite cabanne pour la chasse; ensuite quelqu'un, en passant par cet endroit, avoit demandé quelque chose à manger, et n'ayant rien trouvé, l'appella du nom de Vuide poche, quel nom lui a resté, en dépit du nom de Carondelet, d'après le nom du gouverneur de la N. Orleans. Dans l'année, que l'ancienne Egl.



de S. Louis avoit été détruite, on a bâtie l'Eglise de Vuide poche, 1819<sup>1</sup>, et les bancs, l'autel de l'ancienne Eglise de St. Louis ont été transportés à Carondelet pour y être placé pour l'usage des habitants en 1820.

As may easily be seen, this document is far from being a model of correct French style, and bears unmistakable marks of foreign idiom and spelling. Here is a rendering in unpretentious English:

Carondelet, Mo., established in 1767 by Mr. Deterchet Delor<sup>2</sup>: the place at first bore the name of Prairie à Catalan, from a huntsman who had settled there in a little cabin for hunting; later on someone, passing through the place, asked for something to eat, and, finding nothing, called the spot Vide-Poche [Empty Pocket], which nickname has stuck to it, despite the name of Carondelet, from the Governor of New Orleans. In the year that the old church of St. Louis was torn down, the church of Vide-Poche was erected (1819), and the pews and the altar of the old church of St. Louis were carried to Carondelet, to be devoted to the use of the inhabitants, in 1820.

We mentioned above a note written in the same handwriting on the back of the paper. We submit it with pleasure to Father Lawrence J. Kenny, S.J., as supplementary evidence in favor of his able plea for "Missouri's Earliest Settlement," being at the mouth of the River des Pères (Vol. I, pp. 151-156):

1740. Ilya eu un établ. des Pr. Jes. tout prêt de Vuide poche, à la Rivière des Pères.

That is:

1740. There was an establishment of the Jesuit Fathers in the immediate vicinity of Vide-Poche, at the River des Pères.

Whatever may be the authority on which our unknown writer assigns the date 1740—he does not necessarily mean this to be the date of the inception of the establishment, and may refer to a time when it was still in existence—certain it is, at all events, that early in the last century the memory of the existence of this establishment was still preserved, and this undoubtedly by means of some documentary evidence.

In the same collection of papers relating to early times of Missouri's settlements, is a copy made by Father Edmund Saulnier, in 1836, of some old records bearing on these settlements. Whilst some of the statements contained in these (undated) records may not pass unchallenged and their chronology is often at fault, we intend to publish them at an early date.

We may be pardoned to give here, *ne pereat*, a little etymological note relating to the early river trade between St. Louis and New Orleans. Judge Wilson Primm, in his famous article on the "History of St. Louis," reprinted in the *Missouri Historical Society Collections*, Vol. IV, No. 2, mentions, among the dangers attending a trip from St. Louis to *the City* (New Orleans), or vice versa, about the time of the War of Independence, the circumstance that a numerous band of robbers, under the guidance of two men, named Culbert and Magilbray, had located themselves at a place called Cottonwood Creek, "La rivière

<sup>1</sup> What follows was added by Father Saulnier and is clearly borrowed from some older document, the original of which the above is probably a transcript.

<sup>2</sup> Comp. Houck, *History of Missouri*, ii, 63.

aux Liards." From this haunt they sallied forth on the passing crafts, usually well laden with merchandise. The spot was, in after years, long known to the river men under the puzzling name of Dardanelle. Whence did this name derive? Not certainly from any old-world reminiscence, of which the Mississippi boatmen must have been quite innocent; still less from any real or fancied resemblance between the Mississippi River and the famous straits. But it was a spot where the river folks must be carefully on the lookout. "*Dors d'un œil*," that is, literally: "sleep only with one eye," or, more colloquially: "keep your eyes open," was the watchword. Passing from French lips to ears untrained to French sounds, "*Dors d'un œil*" was naturally enough transmuted into the higher sounding and more classical "Dardanelle."

We owe this interesting view of the origin of the name to Mr. Louis Fusz, who had it sometime in the fifties from the lips of his first employer in St. Louis, Pierre Chouteau Jr.; the tradition which, no doubt, Pierre Chouteau gathered from old river men in the family's employ, is quite trustworthy, and the explanation most likely to be true.

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On the mission of Bishop Rosati to Haiti we need not reckon upon mere *on-dits* and oral tradition; written sources are neither hard nor far to seek. It was, therefore, with eager curiosity that we had, some time ago, taken up the long article on "The Church in the Island of San Domingo" (second installment), contributed by Mr. Peter Condon, A. M., for the *Historical Records and Studies* (Vol. XIII, May, 1919). Shall we say we experienced something like a mild shock when we learned that in January, 1842, Bishop Rosati went to Haiti on his way from Rome to *his newly erected diocese* of St. Louis (p. 49; italics ours)? Those who are aware that the diocese had then been more than fifteen years in existence will understand our surprise. True, the statement occurs in an incident clause of very secondary importance, and, on the score of this unhappy phrase, it were unjust to discredit the author's treatment of his special subject. Withal to us, of St. Louis, the one short paragraph devoted to this Dominican mission is insufficient to satisfy our legitimate curiosity about the work, even outside the Diocese, of our first Bishop. With the aid of a few letters of his to or from Haiti, the instructions which he received for this diplomatic mission and his report to the Holy See at his return, we shall, at some future date not far distant, endeavor to give in the REVIEW that page—almost the last—of the life of Bishop Rosati.

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We must regard as a red-letter day December 30, 1919, which saw the birth of the *American Catholic Historical Association* at Cleveland, Ohio. For months, we should rather say for years, had Dr. Peter Guilday of the Catholic University of America, strenuously labored to bring about this happy consummation. Complete success has crowned his efforts. From far and near students of Catholic Church History had given their hearty adhesion to the movement, and many gathered for



the inaugural meeting. As a result, the *American Catholic Historical Association* is now a living organization, with body and soul, and no prophet nor prophet's son is needed to forecast that it has a long and bright and active future before it. Of this the names and qualifications of many of its members are a sure omen, and the assurance is still increased, if possible, when we look at the list of officers for this year: President, Dr. Laurence Flick, of Philadelphia; Vice Presidents, Rev. Richard Tierney, S.J., of New York City, editor of *America*, and Rev. Victor O'Daniel, O.P., S.T.M., associate editor of the *Catholic Historical Review*, Washington, D. C.; Secretary, Dr. Carlton J. H. Hayes, of Columbia University, New York City; Treasurer, Rt. Rev. Msgr. Thomas C. O'Reilly, D.D., L.L.D., Vicar General of Cleveland, O.; Archivist, Rev. Peter Guilday, Ph.D., of the Catholic University, Washington, D. C. The Executive Council of the Association is made up of the aforementioned officers, to whom are added Rev. Gilbert P. Jennings, L.L.D., pastor of St. Agnes' Church, Cleveland, O.; Rt. Rev. Msgr. Joseph F. Mooney, Vicar General of the Archdiocese of New York; Rev. C. L. Souvay, C.M., S.S.D., of Kenrick Seminary, St. Louis, Mo.; Rev. William Busch, of St. Paul Seminary, St Paul, Minn., and Rev. Zephyrin Engelhardt, O.F.M., of Santa Barbara, Cal. At a conference held in Philadelphia on January 10-11, in preparation for the meeting of the Executive Council to be convened in New York City on February 28, it was thought advisable to make the Catholic University of America the permanent headquarters of the association.

How encouraging the prospects are may well be gauged from the fact that, at the time of that February meeting of the Executive Council, the founders of the association numbered eighty-five. There is no reason to doubt that the association *vires acquirit eundo*, and before the next general meeting, to be held at Washington, D. C., probably December 28-30, it will count its members by the hundreds. The plan is to arrange, in connection with that first annual meeting, three conferences: 1. Ancient Church History (Bishop Shahan, chairman); 2. Mediæval Church History (Rev. Paschal Robinson, O.F.M., chairman), and 3. Modern Church History, including American Church History (Dr. Thomas F. Meehan, chairman).

The importance of this new organization, to which must be added due appreciation for the honor conferred upon one of the members of our editing staff, dictates that we should keep our readers informed of the activities of the association. We are all the more prompted to do so, because of the problem, bound to arise sooner or later—rather sooner, if we read the signs of the times aright—of the relations of the new body with local Catholic Historical Societies such as ours.

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To refer at any length in these pages to the epoch-making meeting of the American Hierarchy at Washington, D. C., last September were truly *Iliadem post Homerum scribere*. Neither is there any need of our reverting presently to the momentous Pastoral Letter of the Archbishops and Bishops of the United States in conference assembled to their clergy and faithful people. Both the meeting and the Pastoral

Letter undoubtedly constitute events of great magnitude in the history of the Church in America, and are destined to exert an immeasurable influence upon the shaping of our Catholic lives and activities hereafter. Still, at the same time they affect us only as an individual unit of no official character in the Church; they, therefore, considerably go beyond the bounds of our activity as a local historical Society. The Pastoral Letter itself, whilst containing an authoritative retrospect of the progress accomplished by the Church in this country, is not, and could not be, and indeed does not claim to be an historical paper, any more than the Conference of the Hierarchy was an Historical Society meeting. Obviously, their value and importance lie elsewhere. We are not, however, for all that, debarred from seeking in the masterful pages of the Pastoral light and guidance for the furtherance of our own aims; and availing ourselves of this freedom, we shall be pardoned to quote here a few lines which may well be considered a welcome confirmation of our own spirit and our own program.

"... In the spiritual order there has been a steady advance. The issue between truth and error with regard to all that religion implies is now quite clearly drawn. As human devices, intended to replace the Gospel, have gradually broken down, Christianity, by contrast, appears distinct and firm in its true position. The Church indeed has suffered because it would not sanction the vagaries of thought and policy which were leading the world to disaster. And yet the very opposition which it encountered, an opposition which would have destroyed the work of man, has given the Church occasion for new manifestations of life. With larger freedom from external interference, it has developed more fully the power from on high with which the Holy Spirit endued it. Far from being weakened by the failure of outward support, its activity is seen as the expression of its inner vitality. Its vigor is shown by its ready adaptation to the varying conditions of the world, an adaptation which means no supine yielding and no surrender of principle, but rather the exertion of power in supplying as they arise, the needs of humanity. Because it maintains inviolate the deposit of Christian faith and the law of Christian morality, the Church can profit by every item of truth and every means for the betterment of man which genuine progress affords. It thrives wherever freedom really lives, and it furnishes the only basis on which freedom can be secure.

"The inner vitality of the Church has been shown and enhanced by the action of the Holy See in giving fresh impetus to the minds and hearts of the faithful; in stimulating philosophical, historical and biblical studies. . . At the same time the Sovereign Pontiffs have promoted the welfare of all mankind by insisting on the principles which should govern our social, industrial and political relations; by deepening respect for civil authority; by enjoining upon Catholics everywhere the duty of allegiance to the State and the discharge of patriotic obligation. They have condemned the errors which planned to betray humanity and to undermine our civilization. . ." (*Progress of the Church*, p. 7).

Again:

"The growth of the Church in America was fittingly brought to



view at the celebration, in 1889, of the first centenary of the Hierarchy. Within a hundred years the number of dioceses had risen from one to seventy-five. During the last three decades the same ratio of progress has been maintained, with the result that at present one-sixth of the citizens of the United States are members of the Catholic Church, in a hundred flourishing dioceses.

But what we regard as far more important is the growth and manifestation of an active religious spirit in every diocese and parish . . ." (*Ibid.*, p. 8).

"... It is the Church not of one race or one nation, but of all those who truly believe in His name. The more you dwell upon its teaching, its practice and its history, the stronger will be your sense of unity with the multitude of believers throughout the world. You will clearly understand that the true interest of each part, of each diocese and parish, are the interests of the Church Universal" (*Ibid.*, p. 9).

It will, no doubt, be of interest to our readers that the National Catholic Welfare Council has issued an edition of this Pastoral Letter in pamphlet form (80 pages), which is for sale at ten cents a copy (\$8.00 per hundred; and in case 500 or more copies are desired, \$7.00 per hundred).

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## BIBLIOGRAPHICAL

### *The Library of the Catholic Historical Society of St. Louis.*

In the fall of 1918 the librarians of the Catholic Historical Society of St. Louis made the first attempt to collect a library. The following circular was sent out:

St. Louis, December 4, 1918.

The undersigned, Librarians of the Catholic Historical Society of St. Louis, make the following appeal on behalf of the Library of said Society:

The special object of this Library is to assemble, preserve and render accessible to members of the Society and other duly authorized persons, all available historical material, whether in manuscript or in print, bearing on the origin, development and present status of Catholic life, both in its lay and ecclesiastical aspects, in the region known as the Louisiana Purchase. With a view to build up as large a collection/as possible of the material named, as also of such collateral material as may illustrate the special field of interest of the Catholic Historical Society of St. Louis, the Librarians earnestly solicit from the Catholic clergy and laity, as also from the general public, contributions under the following heads:

- 1—Books and pamphlets on American history and biography, especially those bearing on Catholic institutions and persons, clerical and lay, within the limits of the Louisiana Purchase.
- 2—Files or single copies of old newspapers; files or single copies, whether back or current issues, of Catholic journals and weeklies; parish bulletins, calendars and other papers, (e. g., programs, circulars, etc.), whether of old or recent date. In this connection it is respectfully urged upon the Reverend Pastors that they send regularly to the Catholic Historical Society of St. Louis copies of their respective parish bulletins and other publications.

- 3—Letters, narratives, documents and other manuscript material regarding early Catholic settlers and settlements. In the case of family papers which the owners wish to retain in their possession, the privilege of being permitted to take copies of the same will be appreciated by the Librarians.
- 4—Engravings, portraits, medals, curios, and in fine, any object whatever, which, by the most liberal construction, may be regarded as illustrating the history of the Catholic Church in the territory comprised in the Louisiana Purchase.

All gifts and contributions will be credited to the donors and preserved in the Library or Archives of the Society for the use and benefit of the members and other duly authorized persons. Contributions to the Library and all correspondence relating thereto should be addressed to Reverend F. G. Holweck, 2653 Ohio Ave., St. Louis, Mo.

The Librarians of the St. Louis Catholic Historical Society take this occasion to bespeak the generous patronage of clergy and laity alike on behalf of the Society's official publication, which under the title "St. Louis Catholic Historical Review," made its initial appearance in October, 1918. The annual subscription for the Review, to be issued quarterly, is Two Dollars. Subscriptions will be gratefully received by any of the officers of the Society.

Rev. F. G. HOLWECK,  
Rev. CHARLES L. SOUVAY, C.M., D.D.,  
Rev. GILBERT J. GARRAGHAN, S.J.,  
Librarians.

Since the Historical Society has no quarters of its own, the Pastor of St. Francis de Sales Church offered a room in his parochial residence where the library could be kept until better housing can be procured for it. The Rosati letters and other documents which are archdiocesan property, are kept at the chancery office, 207 Walnut Street, but the books, files, pamphlets, etc., which have been acquired since December, 1918, are preserved at 2653 Ohio Avenue. Since much of the material had been collected before the library was started, it is impossible to give the names of all the donors. We give them where it is possible. Our list is not complete; it will be finished and continued in later issues of this REVIEW. Many thanks to those who have so liberally responded to our appeal. We hope that within a short time our modest library will be not without value to historians.

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# DOCUMENTS FROM OUR ARCHIVES

## Correspondence of Bishop Du Bourg with Propaganda

XVII.

BISHOP DU BOURG TO CARDINAL FONTANA,

*Prefect of Propaganda*<sup>1</sup>.

Eminentissime Praefecte,

Ex literis Sacrae huius Congregationis ad me datis Junii 29 proxime elapsi, disco P. Augustinum Ercolani, nuper Evangelii praeconem in Wallachia et Byzantii, ad hanc dioecesim, Sacra approbante Congregatione transire. Miror tamen literas has per alium latorem mihi transmissas fuisse, et nec adventasse dictum Patrem, nec quidquam mihi de se scriptis significasse; quanquam, si me non fallunt quae de eo collegi testimonia, vix admirationi sit locus; audio enim a viris omni fide dignis, quibus notissimus Romae fuit, eum inconstantiori animo esse, aequae facilem in dimittendo proposito, ac ardentem in amplectendo; quod si ita sit, nihil profecto erit quod de eius amissione lugeam; vix siquidem alius est in toto christiano orbe terrarum tractus, ubi maiori prudentia animique firmitate sacerdotibus opus sit, quam ista vineae pars pusillitati meae commissa. Hinc est quod pro meipso primum dein pro collaboratoribus meis quotidie sapientiam a Deo efflagitem, ut nobiscum sit et nobiscum laboret, rogans ut, sicut licentioris vitae homines, ita et inconstantes et praecipites a dioecesis meae finibus arceat.

Ea occasione significavit mihi Eminentia Vestra Sacram Congregationem id in votis habere, ut, quandoquidem Patris huius adventu novum operarium acquisiturus eram, eius loco alium ex nostris missionariis, qui anglicam linguam didicerunt, Neo Eboracum mitterem, cuius episcopus propter inopiam sacerdotum, laborum mole obruitur. Quocirca advertere velim Eminentiam Vestram 1°. plurimos adhuc dioecesi meae deesse ut urgenti non paucarum partium necessitati fiat satis; 2°. paucissimos ex iis in anglica lingua jam satis profecisse ut Neo Eboraci accepti esse possint; 3°. penes me non esse quaemquam ex meis fratribus in alienam dioecesim mittere, nisi forte aliquis id expetat; 4°. Etsi potestas adesset, certe expectari non posse me velle, post tot susceptos labores, tot sumptus erogatos ad colligendam copiam fidelium co-

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<sup>1</sup> Archives of Propaganda. *Scritture Referite nei Congressi. America Centrale.* Dal Canada all'Istmo di Panama. Codice No. 4, Dal 1818 a tto il 1820. Docum. No. 141.

adjutorum, ullum ex talibus ablegare. His adiacere possim, quod ita distractus sit Ecclesiae Neo Eboracensis status, adeo labefactata episcopalis auctoritas, ut vigentibus actualibus circumstantiis, nulli sacerdoti auctor esse velim ut ad eam se conferat.

Paucos infra menses animus mihi est unum e presbyteris meis Romam mittere, qui Eminentiam Vestram et Sacram Congregationem de statu meae dioeceseos oretenus docebit. At differre diutius non possum Eminentiam Vestram rogare ut duo matrimonia invalide contracta propter impedimentum affinitatis in primo gradu . . . curet in radice sanari . . .

S. Ludovici, in agro Missouriiano, die Febr., 2, 1820.

Humillimus

Lud. Guil. Episc. Neo-Aurel.

Emin. mo. Card. Fontana, Praefecto S.C. de Propg. Fide—Romam.

#### TRANSLATION.

Your Eminence:—

A letter of Propaganda, in date of June 29 last<sup>2</sup>, advises me that Father Augustine Ercolani<sup>3</sup>, erstwhile employed in the missions of

<sup>2</sup> This Letter is apparently lost.

<sup>3</sup> Augustine Mary Ercolani was an Augustinian monk, and had been a missionary in Bulgaria and Valachia, with headquarters, it appears, at Constantinople. Whether he had not been employed in another missionary field before is not altogether clear. At any rate, for reasons unrecorded, he left the Order and the Eastern Missions and came back to Rome. Arrived in the Holy City, he reported to the Vicar General of the Augustinians, begging readmittance. Shortly afterwards, however, he seemed to be undecided whether he should remain in the Order, and asked to go to Monte Citorio. As the question of the American missions was almost constantly agitated in the Lazarist house, Father Ercolani conceived the project of turning towards the Western world; he was directed to Cardinal Quarantotti, who introduced him to the Secretary of Propaganda by the following letter (Archives of Prop., *Scritture Referite*, Codice 4, Docum. No. 107):

"February 25, 1819.

"Msgr. Pedicini, Secretary of Propaganda:

"Right Reverend Sir:—

"The bearer is Father Augustine Mary Ercolani, who comes from Constantinople. For reasons which he disclosed to me and which he will explain also to you orally, he wishes to be transferred from the Mission of Bulgaria and Valachia to that of America. For this purpose he will be introduced to His Eminence, Card. Fontana, Prefect, by the Vicar General of the Lazarists at Monte Citorio, who will join in asking to have him sent to aid his missionaries in America. I beg you, therefore, most earnestly to inform said Cardinal and interpose your good offices to the end that the intentions of this gentleman may be realized . . .

"John Bapt. Card. Quarantotti."

How Ercolani impressed the Secretary and the Prefect of Propaganda we do not know. At any rate, as he had been an Augustinian monk, it was most natural that further information should be sought for from the Superior of the Order. Here is the answer of the Augustinian Vicar General to the letter of enquiry of Msgr. Pedicini (*Ibid.*, Docum, 106):

"Right Reverend Monsignor:—

"When Father Augustine Ercolani reported to me to present his obedience he did not tell me that he had left the Missions of the Orient to pass over to that of America; but that he wanted to resume the habit of the Order and come

Valachia and Constantipole, is, with the approval of the S. Congregation, to come to this Diocese. I wonder, though, why the aforementioned letter came to me through another bearer, and why Father Ercolani has not come, and has not even written a line to me. However, if I am not misled by the information which I have received about him there is scarcely room for wonder. For I have been told by men absolutely trustworthy, who knew him well in Rome, that he is rather inconstant and as quick in relinquishing a project as he was in adopting it. If this be true, I have nothing to regret if I lose him; for I must say that there is scarcely any country in all Christendom where priests need

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back to the Community; and I replied that I was glad to admit him again. It is true that I could not give him room in this convent of St. Augustine . . .; and he showed himself satisfied of this arrangement. On his return from Gennazano, where he went to make a pilgrimage to Our Lady of Good Counsel, he intimated that he was still in doubt as to coming back to the Order, and begged leave to go to the house of the Mission at Monte Citorio, to communicate certain messages which had been entrusted to him, and to be permitted to go to confession outside the Order. That is the last conversation which I had with him. He is a man of good morals, but hot-headed and very changeable in his resolutions, as is evidenced by his having in so short a space of time left successively two Missions. Besides, I doubt if he has the amount of prudence and knowledge that is required. . .

"St. Augustine's Monastery, March 12, 1819.

"Fr. Settimio Rotelli,  
"Vic. Gen. of the Augustinians."

Unflattering as was this testimonial, Propaganda decided nevertheless to send Ercolani to Louisiana; and from a letter of Father Colucci, C.M., in date of July 23, 1819 (*Ibid.*, Docum. 104), we learn that the project was still standing, and that, together with the ex-Augustinian monk, Propaganda was to send D. Francis Jacobelli, Canon of the collegiate church of Vico in the Diocese of Alatri. The testimonial given about this priest is quite in contrast with that sent concerning Ercolani. Thus wrote Father Colucci to the Secretary of Propaganda:

"In compliance with the request wherewith His Eminence, the Cardinal Prefect, and Your Lordship have honored me, touching the gentleman whom it is question to send to America in company with Father Ercolani, it seems to me that I may say that D. Francis Jacobelli, Canon of the collegiate church of Vico, in the Diocese of Alatri, whilst he did us the favor of helping us to hear confessions in various missions we were giving in that Diocese, and lived with us, proved himself to be an ecclesiastic endowed with a fair modicum of knowledge, with solid judgment, with active, yet prudent and discreet zeal, with great courage in the face of obstacles, indefectible patience and great docility to the direction of others; we noticed, moreover, that the people esteem and appreciate his merit; and for this reason it is to be feared that his Bishop might make opposition to his departure. He is about forty years of age, and quite healthy and strong. When he first expressed his desire of embracing the career of the foreign missions, I wished, before proposing his name to our Superior, to consult on this subject my companions, who were more able than I to observe his conduct; all unanimously answered that he would prove a complete success. . .

"Colucci, C.M."

From Bishop Du Bourg's letter, we understand he was in possession of very much the same information in regard to Ercolani, as we have gleaned from the above-quoted documents, and we may with him conclude that the ex-Augustinian's failure to go to America was small loss to the Louisiana mission. That Jacobelli did not come seems to be regrettable; of the reasons which detained him in Europe, we have no other inkling but that which may be gathered from Colucci's letter.



more prudence and steadiness of mind than in this portion of the Lord's vineyard entrusted to the care of your humble servant. Hence, every day I pray God earnestly to grant, in the first place, to myself and also to my collaborators, the gift of wisdom, that He may abide and labor with us; beseeching Him to keep away from my Dioese not only persons of questionable morals, but also those that are inconstant and precipitate.

Your Eminence informed me, by the same occasion, that it was the wish of the S. Congregation that, as I was to get, by the coming of Father Ercolani, a new worker, I should, in exchange, send one of our English-speaking missionaries to New York, as the Bishop of that place is overburdened with work, owing to the paucity of priests. In this regard permit me to submit to Your Eminence the following considerations: 1. Many more priests are still needed in my Diocese in order to satisfy the wants of quite a number of places; 2. Very few are those who have become proficient enough in English to be suitable for New York; 3. I have no authority to mission to another Diocese any one of my brother-priests, unless he asks to be transferred; 4. Even if I *had* this authority, I could scarcely be expected to be willing, after all the labors undertaken, all the money expended in recruiting a number of faithful collaborators, to give away any of them. I might well add, too, that so distracted is the Church of New York, so weakened the authority of its Bishop that, in the present circumstances, I should never approve of any priest going there.

It is my intention to despatch to Rome within a few months one of my priests<sup>4</sup>, who will make a verbal report of the state of my Diocese to Your Eminence and to the S. Congregation. However, I cannot wait any longer before asking Your Eminence to obtain the *Sanatio in radice* . . . of two marriages invalid on account of an impediment of affinity in the first degree . . .

St. Louis, Missouri, February 2, 1820.

✠ Louis, Wm., Bp. of New Orl.

To His Eminence, Cardinal Fontana, Prefect of the S. Congregation of Propaganda, Rome.

## XVIII.

### BISHOP DU BOURG TO CARDINAL FONTANA<sup>1</sup>.

Eminentissime Praefecte:

Litterae Vestrae humanitatis plenae, quae nuper accepi, docent

<sup>4</sup> The priest in question was to be the notorious *Count* Angelo Inglesi, who since his arrival in St. Louis in September, 1819, had, by his suave manners, absolutely fascinated everybody, and Bishop Du Bourg more than everyone else. The Bishop intended to ordain him, as indeed he did, on March 20. We intend to publish in the near future a summary of what is known of this curious and enigmatic *Roman Count*. Cf. *Pastoral Blatt*, February, 1918: Ein dunkles Blatt aus Du Bourg's Episkopat. A sketch of Rev. Angelo Inglesi, a Clerical Fraud; by Rev. F. G. Holweck; also *Records of the American Catholic Historical Society of Philadelphia*, March, 1916, pp. 74-87.

<sup>1</sup> Archives of Propaganda. *Scritture Referite nei Congressi*. America Centrale. Dal Canada all'Istmo di Panama. Codice 4. Dal 1818 a tto il 1820. Docum. No. 144.

Sacrae isti Congregationi non arrisisse quas ipsi direxeram preces de assignando mihi in Coadjutorem Revdo. Patre Antonio a Sedella, benigniusque me invitant ut alium Sacerdotem ad tantum opus proponam, qui, si fieri potest, meipso senior non sit.

Fateor hac clausula me valde coarctari, Tres enim dumtaxat habeo quos hujusmodi ministerio aptos judicaverim. Primus est Rev. D.nus Ludovicus Sibourd, Vicarius meus Generalis, qui in summa rerum angustia per sex et amplius annos, Novae Aureliae prudenter ita administravit, ut omnium in se, etiam hostium, animos conciliaverit. Sed is sex circiter annos meipso provectior est, licet adhuc veges et me multo robustior.—Alter est Rev. D.nus Bertrandus Martial, Burdigalensis sacerdos, duobus abhinc annis in istam Dioecesim advectus, morum comitate, ingenii solertia, sinceraque pietate, mihi imprimis plebique carissimus, cui potissimum debetur Novae Aureliae ad meliorem frugem reductus. Hic novem annis, ut puto, me minor existit.—Tertius est Rev. D. Josephus Rosati, Neapolitanus, Cong.iss Miss.iss sacerdos, triginta ad summum annos natus, vir modis pene omnibus absolutus. Cum vero Rev. D. Martial nuper ad Collegii, pro Christiana et literaria liberorum institutione in Inferiori Louisiana; Rev. autem D. Rosati ad ecclesiastici Seminarii, in hac Superiori parte, foundationem, me auctore, manum admoverint, opera profecto ne dicam utilissima, sed inter omnia maxime necessaria, quae ipsis discedentibus, ad terram prosterni necesse est, unum tantummodo superest, qui sine gravissimo incommodo mihi in Coadjutorem adjungi queat, nempe praefatus Rev. D.nus Ludovicus Sibourd. Nec vero obstande videtur quod paucis annis me antecellat; tum quia, quantum aetate, tantum viribus et virtute praestat; tum praesertim quia, cum praecipua Coadjutoris eligendi ratio sit, ut paulatim incolarum in inferiori Louisiana mentes episcopali gubernationi assuescant, plurimum refert, ut ipse eligatur, cui jam quadam consuetudine devincti sunt.

Generalem Dioecesis meae status rationem in decursu labentis anni per unum e Sacerdotibus meis ad Sacram istam Cong.em transmittere cogitans, hoc unum, utpote urgentissimum negotium, impraesentiarum ipsi submitto, rogans ut, si bene videbitur, quamprimum Rev.di D.ni Lud.ci Sibourd Episcopalis institutio, sub titulo in partibus, cum jure ad banc Dioecesim consecrari valeat, ad me dirigatur per manus Rev. mi D.ni Archiepiscopi Burdigalensis, Interim D.O.M. pro sospitate . . . me profiteor . . .

✠ L. Guil., Ep. Neo-Aurel.

S.ti Ludovici (Missouri)  
die 4a. Martii 1820.

#### TRANSLATION.

Your Eminence:—

Your so amiably condescending letter, which I received some time ago<sup>2</sup>, advises me that the S. Congregation of Propaganda did not con-

<sup>2</sup> This cannot be the letter of December 11, 1819, which we published in our last issue (Vol. I, p. 310), as no mention is made there of Father de Sedella. A number of the Letters of Propaganda to Bishop Du Bourg have not been found so far.

sider favorably the request which I had addressed to it to appoint for my Coadjutor the Rev. Father Anthony de Sedella, and most kindly invites me to propose for this office some other priest, not older than I, if possible.

I must confess that this latter qualification restricts considerably my choice. For I have only three priests whom I should consider fit for this office. The first is the Rev. Louis Sibourd, my Vicar General, who, amidst very difficult circumstances, for six years and more has administered the Church of New Orleans with so much prudence that he has won the sympathy of all, even the refractory. But he is six years or so older than myself, although he is still quite robust and more vigorous than I. The second is the Rev. Bertrand Martial, a priest from Bordeaux, who came to this Diocese two years ago; his suavity of manners, his remarkable mind and his genuine piety have endeared him at once both to the people and to myself; to his exertions is due the return of New Orleans to better sentiments. He is, I think, nine years my junior. The third is the Rev. Joseph Rosati, from Naples<sup>3</sup>, priest of the Congregation of the Mission, thirty years of age at most<sup>4</sup>, but a man accomplished in every way. Now as the Rev. B. Martial and the Rev. J. Rosati have undertaken under my auspices, the one the foundation of a college for the religious and literary education of boys in Lower Louisiana, and the other that of an Ecclesiastical Seminary in Upper Louisiana, these works which are, I shall not say very useful, but really necessary above all others, will fatally crumble down if these two gentlemen are taken away. There remains, therefore, but one candidate to whom the Coadjutorship may be given without grave inconvenience, namely, the Rev. Louis Sibourd. The fact that he is a few years my senior does not seem really to be in the way: first, because his vigor and his virtue are in proportion to his years; secondly and mainly, because, as the principal reason for giving me a Coadjutor is that the minds in Lower Louisiana may gradually grow reconciled with the government of the Bishop, it is of the utmost importance to select a man with whom they are already quite accustomed.

As I am thinking of sending, through one of my priests<sup>5</sup>, the general report of my Diocese for the past year to the S. Congregation, I submit to it presently but this one affair, which indeed is the most pressing; and beg that the same Congregation, if it so please, forward me without delay, in care of the Most Rev. Archbishop of Bordeaux, the appointment of the Rev. Louis Sibourd to a Bishopric *in partibus*, and with right of succession to this Diocese, adding the proper dispensation, so that he may be consecrated by only one Bishop. Meanwhile I pray God to preserve in good health . . . and subscribe myself . . .

✠ L. Wm., Bp. of N. O.

St. Louis, Mo., March 4, 1820.

<sup>3</sup> Not from the city, but the kingdom of Naples.

<sup>4</sup> Joseph Rosati was born on January 13, 1789; he was then thirty-one years old.

<sup>5</sup> See above, Note 3, on Letter XVII.



## XIX.

BISHOP DU BOURG TO CARDINAL LITTA<sup>1</sup>.

St. Louis le 5 Avril 1820.

Eminence:

Recevez mes très humbles et très affectueux remerciemens pour l'intérêt que vous avez daigné pendre au cruel embarras où je m'étois mis dans l'affaire de mon Coadjuteur . . .

J'ai réitéré ma demande en faveur de Mr. L. Sibourd dont l'âge ne m'est pas bien connu, mais que je suppose être d'environ soixante ans; celui de l'autre que j'avais proposé est de 72. Si cette circonstance formoit une difficulté, j'avoue que je ne saurois comment la lever; je n'ai dans mon Diocèse que lui qui convienne aujourd'hui à cette place; les autres Prêtres sont ou plus vieux ou très jeunes à l'exception de MM. Andreis, Rosati et Martial. Les deux premiers sont trop nécessaires à l'établissement de leur Compagnie, et le dernier à la formation d'un Collège important qu'il vient de commencer dans la basse Louisiane, pour en être détachés . . .

La division du Diocèse est encore, dans mon oïgnion, et dans celle de plusieurs de mes plus sages coopérateurs une mesure prématurée; 1° Tant qu'un certain homme existera, la situation d'un Ev. titulaire à la Nouvelle Orléans seroit extrêmement désagréable. 2° La haute et la basse Louisiane sont et seront encore pendant quelques années très nécessaires l'une à l'autre, , , 3° L'Etat du Missouri est encore si nouveau, qu'il offriroit très peu de chose à faire à un Evêque; n'ayant que 7 ou 8 postes qui puissent faire subsister modiquement un Prêtre. Dans un pareil état de choses, il me semble, Eminence, qu'il vaut mieux laisser le Diocèse dans son intégrité, en donnant à l'Evêque un Coadjuteur avec lequel il puisse partager ses secours et ses travaux.

. . . Mr. Rossetti et sa petite compagnie sont occupés à accélérer les travaux de mon Séminaire. . .

✠ Lud. Guil. Ev. de la Louis.ne.

## TRANSLATION.

St. Louis, April 5, 1820.

My Lord Cardinal:

Deign Your Eminence accept the most humble and affectionate thanks for the interest which you have so kindly taken in the painful embarrassment wherein I was intricated in the matter of the Coadjutorship. . .

I . . . have reiterated my petition in favor of the Rev. L. Sibourd, whose age I do not know exactly, but suppose to be about sixty; the other man I had ventured to propose<sup>2</sup> is seventy-two years old. If this circumstance were to be considered an obstacle, I confess

<sup>1</sup> Archives of Propaganda. *Scritture Referite nei Congressi*. America Centrale. Dal Canada all'Istmo di Panama. Codice 7. Dal 1821 a tto il 1822.

<sup>2</sup> Father Anthony de Sedella, O.M.C.

my inability to find a way out; for I have no one else in the Diocese who would do, the other priests being either older or very young, except the Revs. De Andreis, Rosati and Martial. The first two are so indispensable for the establishment of their community, and the other to the foundation of an important College, which he has just started in Lower Louisiana, that they cannot be taken away. . . .

According to my opinion and the opinion of several of my wisest colaborers, the division of the Diocese appears as yet premature: 1. As long as a certain man<sup>3</sup> is living, the situation of a titular Bishop in New Orleans is to be extremely unpleasant; 2. Upper and Lower Louisiana are, and will for yet some years to come be very necessary to each other. . . . 3. The State of Missouri is still so young that it would afford very little work for a Bishop to do, as there are only seven or eight places which can afford to maintain—and that poorly enough—a priest. Owing to these conditions, it seems to me, Your Eminence, that it is better to leave the Diocese as it is, giving, however, to the Bishop a Coadjutor with whom he may share his income and his work. . . .

. . . Father Rossetti and his little band<sup>4</sup> are working to help hastening the building of my Seminary. . . .

✠ L. Wm., Bp. of Louisiana.

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<sup>3</sup> No doubt, Father de Sedella.

<sup>4</sup> Father John Mary Rossetti was a Milanese priest, who had gathered around him a little band of clerics and pious young laymen to whom he was a kind of Superior. At the time of Bishop Du Bourg's journey through Milan, in the early months of 1816, Father Rossetti was so deeply touched by the prelate's description of the sorrowful plight of the Church of Louisiana, so moved by his earnest appeal for laborers to work in that forsaken portion of the Lord's vineyard, that he forthwith proffered his services and those of the sodality under his direction. On further consideration, however, it was arranged by common consent that the Bishop would take immediately along only one of the young clerics, Joseph Tichitoli, and that Father Rossetti would hold the rest in reserve to start later, promising to keep always on hand in the meantime the funds necessary for the journey. They had to wait, until, early in 1818, preparations were made at Monte Citorio for another expedition, made up of Father Francis Cellini, Messrs. Philip Borgna and Joseph Potini, clerics, and Brother Bettelani, of the Congregation of the Mission. The two bands met at Genoa. Father Rossetti had with him two priests, Fathers Charles Mariani and Marcellus Borella; a cleric, Mr. John Rosti, and five young laymen: John Bosoni, Peter Vergani, Angelo Mascaroni, Joseph Pifferi and Vincent Turatti. They all sailed from Leghorn on July 4, 1818, and landed at Philadelphia October 1st. The Lazarists of the band set out at once on their westward journey, and arrived at the Barrens on the 5th of January, 1819. Rossetti and his companions remained in Philadelphia awaiting orders. They reached the Barrens January 4, 1820, almost a year to the day after the arrival of their former travelling companions.



## XX.

PROPAGANDA TO BISHOP DU BOURG<sup>1</sup>.N. 14<sup>2</sup>.

Illme ac Rme Dne.

Licet Amplitudo Tua florente adhuc aetate, ac valetudine utatur, perspectis tamen rationum momentis, quae adducta sunt, Sacra Congregatio Coadjutorem tibi assignare non recusabit, qui in amplissima ista Dioecesi, praesertim vero in inferiore illius parte, tibi praesidio sit, ac adjumento. Verum D. Sibourd, quem novissime ad hujusmodi munus proposuisti, nimis aetate provectus videtur; aliunde vero qua ille prudentia, quo studio, quaque doctrina sit praeditus plane ignoramus. Quare cupio, ut de illius meritis, et qualitatibus plene nos doceas, antequam de ipsius deputatione ratio habeatur. P. Augustinus Ercolani, qui isthuc sese conferre decreverat, a suscepto consilio recessit. Presbyterum, quem Roman mittere statuisti, ut Nos de istius Ecclesiae statu, ac necessitatibus instruat, libenter expectabimus, quidque ad ejusdem Ecclesiae utilitatem S. Congregatio conferre poterit studiose praestabit. Interim tibi petitas duas dispensationes adjicio, Deumque precor, ut A. T. diutissime servet ac sospitet. Amplitudinis Tuae,

Romae ex Aedibus S. Congnis. de Prop. da Fide  
die 26. Augusti 1820.

Uti Frater Studiosissimus,

✠ Julius M. Card. lis de Somalia Pro-Praefectus.

C. M. Pedicini, Sec. ius.

Rmo. D. Lud. Guill. Du Bourg,

Epo. Neo Aurelianensi in America (S. Ludovicum).

TRANSLATION<sup>3</sup>.

Right Reverend Sir:

Although Your Lordship is still young in years<sup>4</sup> and enjoying good health, in view of the importance of the reasons which you advance, the S. Congregation will not refuse to give you a Coadjutor to assist and aid you in the administration of your vast Diocese, particularly the southern part of it. However, the Rev. Sibourd, whom you lately proposed for this office<sup>5</sup>, appears to be too old<sup>6</sup>; moreover, what are his prudence, his

<sup>1</sup> Original in Archives of the St. Louis Chancery.

<sup>2</sup> With the exception of the Propaganda Letter No. 10, published in our last issue (Vol. I, p. 310), the earlier letters of Propaganda to Bishop Du Bourg seem to be lost.

<sup>3</sup> This letter, as is evident from its contents, is an answer to Bishop Du Bourg's own letter of February 2 (cf. above, XVII.).

<sup>4</sup> Bishop Du Bourg was then in his fifty-fifth year, being born on February 13, 1766.

<sup>5</sup> See Letters XIV, of June 25, 1819 (Vol. I, pp. 303 and foll.); XV, of the same date (*Ibid.*, pp. 308 and foll.); XVI, of December 11, 1819 (*Ibid.*, pp. 310-311), XVIII, of March 4, and XIX, of April 5, 1820 (in this issue).

<sup>6</sup> It will be remembered that in the letter XVIII (above), Bishop Du Bourg stated that Father Sibourd was "six years or so" older than himself; and to Cardinal Litta (Letter XIX), he declared "not to know exactly Father Sibourd's age, which he supposed to be about sixty."



zeal, and his knowledge, we are completely ignorant of. Hence, I wish you to give us full information touching his merit and qualifications, before we can consider the question of his appointment.

Father Augustine Ercolani<sup>7</sup>, who had determined to pass over to America has now changed his mind.

We will gladly await the coming of the priest whom you intend to send to Rome to make known to us the condition of your church and its needs<sup>8</sup>; and whatever help it is in the power of this S. Congregation to afford for the good of that Diocese will certainly be extended. Meanwhile you will find herewith enclosed the two dispensations which you asked for; and I pray God to keep Your Lordship yet many years and in good health.

Your Lordship's Most Devoted Brother,

✠ Julius M. Card. de Somalia, Pro-Prefect.

C. M. Pedicini, Secretary.

Rome, Palace of the S. Congregation of Propaganda, August 26,  
1820.

To the Right Rev. Louis Wm. Du Bourg, Bishop of New Orleans  
in America. St. Louis.

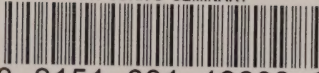


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<sup>7</sup> See above Letter XVII, Note 3.

<sup>8</sup> See above Letter XVII, Note 4.

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